DOCUMENT RESUME

ED 169 771 FL 010 237

AUTHOR Williams, Frank; Williams, Emma
TITLE Tongass Texts.
INSTITUTION Alaska Univ., Fairbanks. Alaska Native Language Center.
PUB DATE 78
NOTE 125p.
AVAILABLE FROM Alaska Native Language Center, University of Alaska, Fairbanks, Alaska 99701 ($4.50)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Alaska Natives; *American Indian Languages; *Athapascan Languages; Bilingual Education; Consonants; Cultural Background; Dialects; *Folk Culture; *Instructional Materials; *Language Instruction; Phonology; *Reading Instruction; *Reading Materials; Second Language Learning; Tales; Uncommonly Taught Languages; Vowels
IDENTIFIERS *Tlingit; *Tongass

ABSTRACT

This bilingual volume in the Tongass dialect of the Tlingit language and in English contains stories about the cultural heritage of the Tlingits. The introduction in English describes the phonology of the dialect. The five stories include free English translations, and are entitled: (1) Concerning Our Heritage; (2) The War at Goochlaakanoow; (3) Concerning Tlingit Medicine; (4) Concerning Food; and (5) The Lazy Woman. Explanatory notes on the text in English are appended. (NCR)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED169771

TONGASS TEXTS

by

Frank Williams

and

Emma Williams

Transcribed and edited
with an introduction by
Jeff Leer

FL010237

Alaska Native Language Center
University of Alaska
Fairbanks, Alaska

1978

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

The Alaska Native Language Center

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

TONGASS TEXTS

First Printing 300 copies

Tlingit, Tongass Dialect

1978

The right to reproduce all or any part
of the contents of this book is reserved
by the Alaska Native Language Center.

DEDICATED

TO THE MEMORY OF

OUR BELOVED GRANDSON,

TONY ALLEN

CONTENTS

About the Authors 2

Foreword, by Michael Krauss 5

Introduction, by Jeff Leer. 6

Haa Shagoo'n Daa`t At
Concerning Our Heritage 18

Goo`ch Laa`kanoo`w Daa`t Sh Kalnee`k
The War at Goochlaakanoow 32

Lin`git Naa'gu Daa`t At
Concerning Tlingit Medicine 48

Atxa Daa`t At
Concerning Food 74

Oo`tskaa'yi Shaa`wat
The Lazy Woman. 96

Notes on the Text 120

ABOUT THE AUTHORS

At the time this book is being published, Frank and Emma Williams have been married for 63 years. Most of this time they have lived in the same house in Ketchikan overlooking the boat harbor. From there they witnessed a gradual disappearance of the ancient Tlingit way of life and the emergence of a new generation of Tlingits.

Frank Williams has owned three fishing boats in his long career as a fisherman and sometime guide. During his childhood in Metlakatla he learned to speak Tsimshian, and to this day the Williamses are visited by their Tsimshian friends in Ketchikan.

Emma Williams has also earned money by sewing and doing beadwork over the years. As she frequently mentions in her texts, she owes much of her knowledge of the traditional Tlingit life to the fact that she was careful to listen to her mother- and father-in-law.

The Williamses have two daughters and nine grandchildren, who are listed, together with their Tlingit names as far as they are known, on the facing page.

	FRANK WILLIAMS	EMMA WILLIAMS
Tlingit name:	Geetwei'n	Kalnaa'kw
Moiety:	Raven	Wolf
Clan:	Gaanax.adi	Teikweidi
Father's Clan:	Teikweidi	Gaanaax.adi
Date of Birth:	February 3, 1890	June 22, 1898

Their family (daughters and grandchildren):

Eleanor Allen:	Daxkei'x
Gene Allen:	Yeiltuxkwdayei'ch
Terry Allen:	Kooshkan
Frank Allen:	Yeikoo'shk'
Tony Allen:	Keegaa'n
Eleanor Olsen	
Frances Hamilton:	K'aldal
William Hamilton:	Ginaxtaa'n
Patricia Hamilton:	Oo'kaataalaxaa'ch
Harriet Hamilton:	Kalnaa'kw
Deborah Hamilton:	Kalage

The industrious women, the killer whale, and the box of oil, from the story of "The Lazy Woman." Drawn by Darlene Hoff.

FOREWORD

It is a special pleasure for me to see this volume of Tongass Tlingit texts appear. I distinctly remember a conversation with Jeff Leer in about 1971, when he mentioned to me that some years before, about 1965, he had noticed that one elderly couple in Ketchikan spoke a remarkably different dialect of Southern Tlingit. As he described it, I was reminded of my work with the Eyak language, also spoken by only a very few people, and with similar traits which answered many questions about the related Athabaskan language family. I immediately urged Jeff to investigate further.

Unlike all other speakers of Tlingit Jeff had heard, Mr. and Mrs. Williams spoke Tlingit without the usual tones. Instead of low-toned vowels, the Williamses had a special "fading-energy" pronunciation, and instead of long high-toned vowels, they had two different kinds, clipped or glottalized, and long sustained vowels, unpredictably. This meant that one can predict from the Williamses' speech what the rest of Tlingit will be, but from the rest of Tlingit, one cannot predict what the Williamses' pronunciation will be; and this means that the Williamses have preserved certain information about the ancestral Tlingit language which is no longer to be found in the rest of Tlingit. They have thus kept a legacy that is precious to the whole Tlingit nation. They and Jeff Leer are to be thanked for having understood the importance of this legacy, and for having done this work to preserve it for all.

Michael Krauss

INTRODUCTION

Jeff Leer

The Tongass Dialect

The Tongass dialect of Tlingit is now spoken by Mr. and Mrs. Frank Williams in Ketchikan, and perhaps by one or two others in Metlakatla. It is the most conservative dialect of Tlingit; besides retaining a vowel nucleus system similar to that of Eyak and being therefore of great comparative interest, it preserves the phoneme ɣ ([ɪ̯], identical with Tsimshian ẅ, Boas's r), and in common with the rest of Southern Tlingit, maintains stems of the shape CiC^{w}, which usually become CuC^{w} in Northern Tlingit. As is the case with Eyak, the value of this dialect to comparative Na-Dene linguistics is inversely proportional to the number of speakers.

When I began my acquaintance with the Williamses about 1966 I noted the existence of medial glottal stops in this dialect; but at that time I did not realize how few Tlingits spoke as they did. Since 1974 I have resumed contact with the Williamses, and together we went through the Naish-Story noun and verb dictionaries, so that the stem inventory of Tongass Tlingit is relatively well covered. In 1974 the Williamses also recorded these texts, except for the story of the lazy woman, which was recorded in 1978. At that time also I read these texts to the Williamses, who made the corrections and changes they felt were appropriate.

It is hoped that not only will these texts provide an interesting addition to the field of Na-Dene linguistics, but also a personal legacy from the Williamses to their descendants, and an addition to that which will be preserved of the Tlingit heritage for the era that follows them.

The Consonant System

The Tlingit consonant system is quite straightforward and stable throughout the whole Tlingit community, the only exception being the merging of ɣ and ɣ in most modern Tlingit. Following is a consonant chart showing the standardized orthography, which is used in this book:

	dental	Affricate Series: lateral	Affricate Series: sibilant	Affricate Series: shi-bilant	Velars: unrounded	Velars: rounded	Uvulars: unrounded	Uvulars: rounded	glottal
plain stops	d	dl	dz	j	g	gw	g̲	g̲w	.[1]
aspirated stops	t	tl	ts	ch	k	kw	k̲	k̲w	
glottalized stops	t'	tl'	ts'	ch'	k'	k'w	k̲'	k̲'w	
plain fricatives		l	s	sh	x	xw	x̲	x̲w	h
glottalized fricatives		l'	s'		x'	x'w	x̲'	x̲'w	
sonants	n			y	ɣ	w			

[1] not written word-initially

Plain and aspirated stops contrast only syllable-initially; syllable-finally or preceding a consonant they are phonetically and orthographically aspirated stops, but morphologically it is usually more convenient to represent them as plain stops, since syllable-final non-glottalized stops almost always appear as plain stops when a suffix beginning with a vowel is added, e.g. Tongass Tlingit hit 'house', du hid-i 'her house'.

Velar and uvular stops are always rounded immediately following the rounded vowel (u, oo) or a rounded consonant in the same word, and with some speakers (including the Williamses) even across word boundaries. Thus it is not necessary to write the w following a rounded velar or uvular after the vowels u and oo, and this is not done in the practical orthography. Also, in a cluster of two rounded consonants, w may be written after only one of the rounded consonants. Thus instead of x'ux'w we write x'ux' 'book', and instead of aa' yei' tixwx'w we may write aa' yei' tixwx' 'they are always there'.

The velar sonants ɣ[1] [ɣ̞] and w [u̯] behave exactly like the other unrounded-rounded pairs in Tongass Tlingit; thus ɣ > w following the vowels u and oo. Within the body of a word morphological ɣ is spelled w when rounded, or else it would look unfamiliar to other Tlingits who do not retain ɣ as a distinct phoneme, and thus cannot consider w simply as a rounded version of ɣ. Some Tlingits who merge the phoneme ɣ with y still retain ɣ as a morphophoneme, such that it becomes w after u or oo. With other Tlingits most occurrences of this morphophonemic ɣ are reinterpreted as immutable y. This is true of most modern Tlingit speakers across word boundaries. Therefore, across word boundaries we have written ɣ instead of w after u or oo, so as to make the words more recognizable to Tlingit readers; in such cases we have given the phonetic spelling in parentheses following the line, to remind the reader how these are to be read.

For example, compare the following words, which illustrate the change of ɣ from a phoneme into a morphophoneme:

Tongass Tlingit	Conservative Northern Tlingit	Innovative Northern Tlingit
ɣak'ei'	yak'éi	yak'éi 'it is good'
kuwak'ei' (= kuɣak'ei')	kuwak'éi	kuwak'éi 'the weather is good'
yei' aɣaw'skaa'	yéi ayawsikaa	yéi ayawsikaa 'he said to them (def.)
yei' kuwaw'skaa' (= ..kuɣaw..)	yéi kuwawsikaa	yéi kuɣawsikaa 'he said to them (indef.)

[1] In transcription the underline is not raised.

a<u>x</u> <u>y</u>ee't	a<u>x</u> yéet	a<u>x</u> yéet	'my son'
du <u>y</u>ee't (phon. du wee't)	du wéet	du yéet	'his son'

The Vowel System

The most interesting feature of Tongass Tlingit from a comparative point of view is that it differs from the rest of Tlingit in having a system of vowel nucleus modification which is basically non-tonal, but rather closely resembles that of Eyak. This fact is especially significant in view of the fact that the Tongass community is located at the southernmost end of the Tlingit territory, and shows signs of long association with the Tsimshians, whereas the Eyak homeland is located at the northernmost end of the Tlingit territory, the southernmost of the known Eyak settlements being at Yakutat, where according to local tradition[1] Tlingits from the south moved in next to the Eyaks in comparatively recent times. Hence it seems out of the question that the common features of the vowel nucleus systems of Eyak and Tongass Tlingit are due to areal contact in recent times; it seems much more likely that this system of modified vowel nuclei reflects the original Na-Dene system which has given rise to the tone systems in most Tlingit and in Athabaskan.[2] Ironically, both the language and the dialect retaining varieties of the original vowel nucleus system have only two or three speakers surviving.

There are four vowels in Tlingit, which have single-vowel spellings when short, and double-vowel spellings when long:

---

[1]As told by the late Harry Bremner of the Gal<u>y</u>a<u>x</u> Kaagwaantaan.

[2]The reconstruction of the Athabaskan vowel nucleus system is explored in my unpublished paper entitled "Spirantization and the development of suprasegmentals in Proto-Athabaskan."

short (V)	long (VV)
a	aa
e	ei
i	ee
u	oo

In transcribing Tongass Tlingit, the short vowels are used to represent unmodified vowels, which are short and correspond to the short vowels in other Tlingit, whereas the long vowels followed by a symbol (' ' `) are used to represent modified vowels, which correspond to long vowels in other Tlingit. Thus the four types of vowel nuclei are:

1. Short or unmodified (V): the vowel is short and usually mid to high in pitch. Where the syllable is stressed (this is limited to stem syllables, for rhetoric effect or emphasis), it is pronounced at a higher pitch than the preceding syllables.

2. Sustained (VV'): the vowel is at least twice the length of a short (unmodified) vowel. If the syllable is stressed, it tends to start at a high pitch and gradually become lower, but the effect is not at all similar to the sudden decrescendo characteristic of the fading nucleus.

3. Clipped (VV'): the vowel is modified by closing the glottis; in other words, this kind of nucleus is equivalent to a short vowel followed by a glottal stop.

4. Fading (VV`): the vowel is modified by opening the glottis, which results in a rapid fading in the volume and pitch of the vowel accompanied in some cases by breathiness. The fading character of this nucleus is especially exaggerated when the syllable is stressed, as for stylistic effect. Where the syllable is not stressed, the fading effect is much less noticeable and tends to sound like a mid- or low-toned syllable. In either case, however, a fading nucleus is not as long as a long nucleus, but is definitely longer than a short (unmodified) nucleus.

In a very few morphemes we also find sequences of the type VR`, where R is a sonant (y, w, n). In these nuclei,

the fading co-occurs with the sonant; the distinction between VR̀ and VŔ is quite marginal and appears to be disappearing from the language. In one case the Williamses felt that there was a distinction between yań 'hemlock' and yaǹ 'shore, mainland', but this was not upheld by subsequent checking. Another interesting case is the word liǹgít, 'person', which in Saanyaa-Heinyaa Tlingit is lìngít, with irregular low tone on the first syllable. Some Northern speakers also perceive this word as leengít rather than lingít. Similar is the modifier tleǹ 'big', Saanyaa-Heinyaa tlèn, Northern tlein. Another source for this contrast is found in the contraction of verbal prefixes CV-wu- → CVẁ-, as opposed to the contractions CV-yi- → CVy- and CV-na- → CVn-, where the sonants are not fading. Apart from these few survivals it does not seem to be possible to retrieve morpheme-specific contrasts, there being too much free variation.

It is interesting to note that Coastal Tsimshian has a virtually identical contrast between sustained and fading vowel nuclei both with long vowels and with short vowels followed by a sonant. The fading nuclei in Coastal Tsimshian correspond to forms involving glottalization in other dialects, e.g. Coastal Tsimshian hałó'' 'cloth', Gitksan hałó?^{o}; Coastal Tsimshian ts'il̀ 'face, eye', Gitksan ts'a?^{a}. Besides the contrast between sustained and fading vowel nuclei, Coastal Tsimshian has syllable-medial glottal stops (in Tsimshian, however, these are followed by an echo vowel, unlike Tongass Tlingit). Thus it appears likely that the Tsimshian phonology exerted a conservative influence on Tongass Tlingit, so that it retained the archaic vowel modification system--or it may be that the reverse is true--that Tlingit may have had an influence on Coastal Tsimshian phonology. In any case, there was clearly areal influence, and clues to the history of the Tlingit vowel nucleus system may perhaps be found in Tsimshian.

The following chart shows the relationship of the Tongass vowel nucleus system to that of Eyak.

Tongass Tlingit	Eyak
V (short)	V (reduced)
V` (fading)	Vh (aspirated)
V' (clipped)	V? (glottalized)
V· (sustained)	V· (long)
--	V·? (long glottalized)

Schematically the Eyak system differs from the Tongass Tlingit system in that Eyak has two slots following the vowel, length and glottal modification; whereas in Tongass Tlingit length is exclusive of glottal modification, so that they occupy the same slot.

Tongass Tlingit $V\pm \left\{ \begin{matrix} ` \\ ' \\ \cdot \end{matrix} \right\}$

Eyak $V\pm \cdot \pm \left\{ \begin{matrix} h \\ ? \end{matrix} \right\}$, where $V\cdot \equiv V\cdot h$

All four types of vowel nuclei occur contrastively in both open and closed stems. Following are the correspondences between the Tongass vowel nuclei and their tone reflexes in the Saanyaa dialect of Saxman-Ketchikan and the Heinyaa dialect of Klawock-Craig, as well as with the Northern dialects, which include all other Tlingit. (V = short vowel, VV = long vowel; tones are high ´, falling ˆ (slightly glottalized preceding a glottalized consonant), low`; low tone is left unmarked in the practical orthography for Northern Tlingit, since there are only two tones.)

Stem Nuclei

Tongass	Saanyaa-Heinyaa	Northern
V	V́	{V́ (stressed), V (unstressed)}
VV·	{V́V (except before sonant), V̂V (before sonant)}	V́V
VV'	V̂V	V́V
VV`	V̀V	VV

In Northern Tlingit, short stem nuclei are unstressed and low-toned when they precede the head noun in a noun phrase. Examples are:

ta	tá	tá	'he is sleeping'
		ta ka̲a	'sleeping man'
aa'	áa	áa	'lake'
hee'n	héen	héen	'water'
ka̲a'	ka̲a	ka̲a	'man'
shaa'	shàa	shaa	'mountain'

In prefix syllables which include object and possessive pronouns as well as all pre-stem syllables in a word, there seems to be a three-way contrast in Tongass Tlingit: short, sustained, and fading. The contrast between sustained and fading prefix syllables was not discovered until these texts were being edited, principally because this contrast is not as consistently maintained in prefix syllables as it is in stem syllables, especially in isolated elicitations. In transcribing the texts, however, it was noticeable that certain long prefix syllable nuclei, such as too- 'we (1.pl. subject pronoun)', ye̲e- 'you (2.pl. subject pronoun)', haa 'us, our (1.pl. object pronoun and possessive pronoun)', ye̲e, hee 'you, your (2.pl. object pronoun and possessive pronoun)', ka̲a 'one, one's (indefinite object pronoun and possessive pronoun)', consistently lacked the fading character, and were thus identified with sustained vowel nuclei, although they are not as long as sustained nuclei in stems. Other prefix syllables consistently had fading nuclei in distinct speech, although the fading was somtimes brief and hard to hear in rapid speech, at times manifesting itself simply as a lowering of the tone of the prefix syllable. This contrast does not manifest itself in other dialects of Tlingit, where there is only a two-way contrast between long and short syllables. The correspondences are as follows:

	Tongass	Saanyaa	Heinyaa	Northern	
	V	V́	{V́, V́[1]}	V	
	VV, VV`	V́V	V̀V	VV	
e.g.					
	xadana	xádáná	xádáná	xadaná	'I'm drinking it'
	tudana	túdáná	tùdáná	tudaná	'we're drinking it'
	wudwajak	wúdwáják	wútwáják	wuduwaják	'it was killed'
	wutwajak	wútwáják	wútwàják	wutuwaják	'we killed it'
	akashaxee`t	akashaxèet	ákàsháxèet ákshàxèet	akashaxeet	'he is writing it'
	tookee'n	tòokêen	tòokêen	tookéen	'we are sitting'
	woo kee	wòokèe	wòokèe	wookee	'they sat down'

Preverbial particles of the shape CVV` are pronounced with a clipped vowel before words which begin with a glottal stop (which is not written word-initially; all words which begin with a vowel orthographically are headed phonetically by a glottal stop). Thus, compare for example

aa' yei` yatee` 'she lives there'
aa' yei' iyatee` 'you live there'

It should be noted that CVV' (?)V... is indistinguishable from CV (?)V..., so that the last example could as well be written aa' ye iyatee`; using the clipped vowel simply involves minimal respelling and places less of a burden on the Tlingit reader.

Prenominal demonstratives may have short or long vowels in all Tlingit, e.g. Tongass Tlingit ya, yaa, or even yaa` 'this', elsewhere yá or yáa. Phrase-final demonstratives, however, have fading (low) nuclei in Southern Tlingit, e.g. Tongass ayaa`, Saanyaa-Heinyaa áyàa, but Northern áyá.

In suffix syllables three types of vowel nuclei occur, short, fading, and sustained, but in all Southern Tlingit (Tongass, Saanyaa, Heinyaa), these are in complementary distribution, so that there is no contrast between even long and short suffix syllables.

[1]The prefix syllables kà-, kù-, tù-, regardless of their origin, are marked for low tone. If the vowel of one of these syllables is dropped by contraction, the following prefix syllable assumes low tone.

In Northern Tlingit, however, there exists a contrast between two kinds of vowel nuclei in suffixes. For some speakers, there is an actual difference in the length as well as tonal behavior; whereas other speakers do not have the length contrast, but the two types still contrast in tonal behavior. In Northern Tlingit, all open suffixes are long[1] except for the epenthetic vowel -i/-u, which is not a morpheme but a phonologically determined insert to prevent certain consonant clusters. Closed suffixes containing the vowel a are all short, whereas those containing the vowels i or u are long, except the contingent suffix -in/-un '(whenever)', which may plausibly be identified with the postbase -n 'with' separated from the stem by the epenthetic vowel -i/-u. Short-voweled suffixes are always high-toned, whereas long-voweled suffixes are high-toned after a low-toned syllable and low-toned after a high-toned syllable. Many Northern speakers consistently or optionally shorten the vowel of long-voweled suffixes except those ending in -aa; nevertheless, these shortened suffixes behave tonally as described above for long-voweled suffixes.

In Southern Tlingit, all suffix syllables are usually short except those ending in -aa, which are shortened before a suffix, sustained (high) following a fading (low) vowel, and fading (low) elsewhere. Short suffix syllables are high-toned in Saanyaa-Heinyaa Tlingit as in Northern Tlingit.

This rather complicated state of affairs may be best illustrated by actual examples.

Tongass	Saanyaa-Heinyaa	Northern	
(underlyingly long in Northern Tlingit)			
ax hid-i	áx hídí	ax hídee ax hídi	'my house'
ax aa'n-i	áx àaní	ax aanée ax aaní	'my town'
ax jee'-wu	áx jèewú	ax jeewóo ax yeewú	'I have ...'

[1] except that suffixes ending in -aa shorten when followed by the suffix -yee (-yi).

Tongass	Saanyaa-Heinyaa	Northern	
a<u>x</u> jee`-de	á<u>x</u> jèedé	a<u>x</u> jeedéi a<u>x</u> jeedé	'(give) to me'
a<u>x</u> <u>x</u>an-de	á<u>x</u> <u>x</u>ándé	a<u>x</u> <u>x</u>ándei a<u>x</u> <u>x</u>ande	'to me'
a<u>x</u> jee`-<u>g</u>aa·	á<u>x</u> jèe<u>g</u>áa	a<u>x</u> jee<u>g</u>áa	'enough for me'
a<u>x</u> <u>x</u>an-<u>g</u>aa`	á<u>x</u> <u>x</u>án<u>g</u>àa	a<u>x</u> <u>x</u>án<u>g</u>aa	'close to me'
s'ee`n-aa·	s'èenáa	s'eenáa	'light, lamp'
a<u>x</u> s'ee`n-a-<u>y</u>i	a<u>x</u> s'èenáyí	a<u>x</u> s'eenáyee a<u>x</u> s'eenáyi	'my light'
oo'n-aa` (<u>or</u> oo'na)	ôonàa	óonaa	'gun'
a<u>x</u> oo'n-a-<u>y</u>i	a<u>x</u> ôonáyí	a<u>x</u> óonayee a<u>x</u> óonayi	'my gun'
<u>x</u>asa<u>x</u>an-in	<u>x</u>ásá<u>x</u>ánín	<u>x</u>asa<u>x</u>áneen <u>x</u>asa<u>x</u>ánin	'I used to love her'

(underlyingly short in Northern Tlingit)

<u>k</u>aa`<u>k</u>asa<u>x</u>an	<u>k</u>àa<u>k</u>ásá<u>x</u>án(ín)	<u>k</u>aakasa<u>x</u>ánín	'whenever I love her'
hitx' saa·ni	hítx'(í) sâaní	hítx'í sáanee hítx'í sáani	'small houses'
nee·gwal'	néegwál'	néegwál'	'paint'
da<u>x</u>na<u>x</u> <u>k</u>aa'	dáxná<u>x</u> <u>k</u>âa	dáxná<u>x</u> <u>k</u>áa	'two men'

Prefix Contraction in Southern Tlingit

In all Southern Tlingit, from Kake on, certain common open prefix syllables consisting of a consonant plus i or u are contracted, with the provision that if it is possible for either of two contractions to take place, only the rightward one will occur. Most frequently contracted are the classifiers whose vowel is i,

	di- → t-
li- → l-	dli- → tl-
si- → s-	dzi- → ts-
shi- → sh-	ji- → ch-

and the subject pronouns tu- 'we' → t-, and du- 'one; they (indef.)' → t- (but in Saanyaa and Tongass Tlingit du-wa- → dwa-, thus kept distinct from tu-wa- → twa-). Also, the syllable gi-, formed by the contraction of ga- and i- 'you sing.' contracts to k-. These subject pronoun and classifier contractions do not take place when the morpheme is word-initial unless it is is close junction with a preceding open syllable. Thus compare:

Tongass	Northern	
litsee'n	litseen	'he is strong'
xat litsee'n	xat litseen	'I am strong'
haa' ltsee'n	haa litseen	'we are strong'
du twaa' sigoo' du twaa' sgoo'	du tuwáa sigóo	'he likes it
xwas.ee'	xwasi.ée	'I cooked it'
kaxwas.ee'	kaxwsi.ée	'I cooked it (round obj.)
wutus.ee'	wutusi.ée	'we cooked it'
wut.sa.ee'yin[1]	wutusa.eeyín	'we had cooked it'
wuduts.ee'	wududzi.ée	'it is cooked'
wut.s.ee'yin[1]	wudus.eeyín	'it was cooked'
kakdatee'w	kagidatóow (-téew) gagidatóow (-téew)	'you will read'

Other details of the verbal prefixes are different from Northern Tlingit, but these will not be discussed here.

The following prefixes, nominal in origin, are the most frequently occurring of those which contract when they constitute open syllables. They do not contract immediately preceding verb stems.

ji- → ch-	'hand, etc.'
lu- → l-	'nose'
shu- → sh-	'end'

Note that the surrounding consonants remain rounded when the vowel u is dropped: thus shu-ka 'front' (phonetically shukwa) → shkwa, xu-ka → xkwa 'atop (the midst)', ch'a gunayei'dax ku.oo' or ch'a kwnayei'dax ku.oo' 'people from another place'.

[1]A period is used to separate s and h and t and s when they are separate phonemes, to avoid confusion with the digraphs sh and ts.

HAA SHAGOO'N DAA'T AT

Kalnaa'kw x'ei'dax

Ayaa yaa yei' gugei'nk',
aa'de xwaskuwu yax ayaa'
yoo'de kkwatee'.
Yaa ax xan aa' du tlaa',
Kinle yoo' t.saa'gun,
hoo'ch ax ee'n akaa'wanee'gi yoo' x'atank k'atsk'u ayaa'
yande kkwatee'.
Yaa Fort Tongass ax' yei' tixx'un Taa'nt'akwaa'n,
aya akanik noo'ch ax ee'n,
aya ax' has du xant wulgas' ixkee'dax American soldiers.
A dei'x taa'kw yu soldiers aa' yei' tee'yi it ayoo,
yoo' a kuw'tstee'.
(Aa'nax awei' ayaa'wadlaa'k du kataa'gu.
Du jis a kax kuw'dwashee' yoo taa'kw
yoo soldiers aa'ga at wulgas'i ye,
yei' awei' wudutskoo' du kataa'gu.)
Yoo' du aa'lich du ee'n kanik nuch.
Aa'x ayaa' yaa haa'nde wutsdaa'k
yaa Daa'saxakw see't.
Yaa Daa'saxakw ku.aa' Cat Island yoo' dwasaa'kw
dlei't kaa' x'ei'nax.
A see't kax' ayoo' yei' kunatee'jin,
taa'kw ee'tix' yoo atxa ax' sh x'ei's yei' naxt.snee'.

CONCERNING OUR HERITAGE

by Emma Williams

A little bit,
as I know it
I will set forth.
My husband's mother,
who was called Kinle,
a little story which she told me herself (lit., speech)
I will set forth.
The Tongass tribe who lived at Fort Tongass,
she used to tell me,
American soldiers moved among them from the States.
After the soldiers had been there two years,
she was born.
(By that she found out how many years old she was. (lit., acquired her age)
Someone found out for her the year
that the soldiers moved there;
that's how her age became known.)
That's what her grandmother told her.
Then she moved to this side
to the isthmus at Cat Island.
Daasaxakw is called Cat Island
in English.
They lived on the isthmus,
to get food for themselves in springtime.

Chaa'tl aya dusxoo'k nuch
qaa'nx' awdagaa'ni,
ka laa'k'ask,
yoo' a daa' gatnakch.
A ayaa' shux'aa'nax
aa' yei' kutixx'w noo'jin.
Aa'x ayaa'
woo'ch gunayaa'gaa' has kundayat'ch
yaa' at x'aa'n kutaa'n.
Ya hee'n wat a ayaa' aa'de kunalgas'ch,
woo'sh gunayaa' kukudasoo'sch.
Ka yaa' ixde,
yaa't, Kichxaa'n wat,
tsu hit at da.aa'yin,
at x'aa'n hitx'i aa' yei' tixx'un.
A yaa kutaa'n atxaa'yi
ax' sh x'ei's yei' daa'tnei' nujin.
Ach ayaa' Kichxaa'n
a yaa Taa'nt'akwaa'n hee'ni Kichxaa'n.
A yaa Gee'twei'n,
Chief Johnson dlei't kaa'ch wasaa', ya Gee'twei'n,
hoo'ch shux'aa'nax ax' awlyex hit, at x'aan hídi,
yaa hee'n wat, Kichxaa'n wat.
A yaa dlei't kaa'ch a kax koo'woo's' nujin,
daa't kaa'x sa dwasaa'kw Kichxaa'n.

they would dry halibut
outside when the sun was shining,
and seaweed,
they would stand working on it.
At first
they would stay there.
After that
they would separate
to dry fish in the summer.
They would move to the mouths of streams;
they were scattered.
And here to the south,
here at the mouth of Salmon Creek,
there used to stand a house,
and there were smokehouses.
Summer food
they would prepare for themselves there.
So Ketchikan
is a stream of the Tongass tribe, Ketchikan.
Geetwein,
whom the white people used to call Chief Johnson,
was the first to build a house, a smokehouse,
at the mouth of this creek, Salmon Creek.
White people used to ask
why it was called Ketchikan.

Kich:

yoo hee'n,

chaa's' hee'ni yee'yi ayaa',

Kichxaa'n yoo' a,

yaa' ax xan aa' du tlaa'ch

ax ee'n kalanee'k nujin,

ch'u tle shaa'hee'kjin,

yoo' akanee'gin.

Yaa chaa's' ayu, a hee'ni yee'yi ayaa',

ayu yaa' kgax'ak yoo' ayoo', (phon. ayu waa')

yaa hee'n wat,

yaa xakw ax kaxadin,

ayoo ax' nax'akch yoo xei'n.

Woo'naa'wudax awei', gagaa'n a kat axdagan ayu ulkichch.

Ach ayoo' Kich-xaa'n yoo' dwasaa'kw yaa' hee'n yaa Kichxaa'n.

Aa'x ku.ayaa's,

tsu kaa aanix' kux koo'lgaa's'ch,

T'angaa's,

tsu yei'su atxaa'yi yei' naxtsnee'.

Yaa guwakaa'n,

sh x'ei's dusxoo'gun a dlee'yi,

taa'kw niyis.

Kaa tsaa', a taa'yi dustei'x nujin

a ee'xi kax.

Kich:
the river,
which used to be a humpie creek,
Salmon Creek,
as my husband's mother
used to tell me,
would be just full (of humpies),
she told (me).
It used to be a humpie creek,
and when they were swimming along
at the mouth of the creek,
the sand bar which extended out,
the old salmon would swim up to it.
And after they died, when the sun shone on them,
they putrefied.
So this stream is called Kich-xaan,
Salmon Creek.
After this,
they would move back to their village,
Tongass,
to put up falltime food.
Deer,
they would dry the meat for themselves
for winter.
And seal, they would boil the fat
for oil.

A ya guwakaa'n dlee'yi,
gaxuk ayoo',
k'adei'n wuxoo'gu,
as dustaa'ych,
as tsu dusxukch.
Yoo yan woo'.ee'yidax (phon. yoo wan)
k'adei'n woo'xoo'gu ayaa' tsaa's,
tsu yaa tsaa' dlee'yi,
tsaa' ee'xi kaa'de yei' daa'tnei' nuch
taa'kw tu.atxaa'yi sakw.
Yaa lakt,
Lin'gitch layei'xin lakt.
A kax' ayoo' yei' du.uxx' noo'jin
yoo taa'kw atxaa'yi sakw,
k'adei'n has akoo's.hatch.
Yaa atxa yan wut.snee'yi itdax ayaa's,
kunalgas'jin yoo' a.
Ax chaa'n du yoo' x'atangi ayaa' kaxlanee'k.
Ayas Taa'kw Aa'nit koo'lgaa's'ch.
Taa'kw kaa'nax aa' yei' kutixwx'.
Ach ayoo' yei' dwasaa'kw
Taa'kw Aa'ni, Winter Village.
Yaa'dax, gwal eightteen miles yaa'dax yei' kwnaa'lei'
wei' Taa'kw Aa'ni.
A yaa yee'dat ku.aa
yaa Ts'oo'tsxan a kaa' yei' yatee'.

And deer meat,
when it was dry,
good and dry,
they would boil it,
and dry it again.
Then when it had cooked
and thoroughly dried,
also seal meat,
they would put it in seal oil
as food for the winter.
Bentwood boxes,
Tlingits used to make bentwood boxes.
In them they would put
food for the winter,
and cover them well.
After the food was all put up,
they would move.
I'm telling about what my mother-in-law said.
They moved to Metlakatla.
They lived there through the winter.
This is why it was called
Taakw Aani, (that is,) Winter Village.
From here, it is perhaps eighteen miles from here,
Metlakatla.
But now
Tsimshians live there.

Hei' tlei'l kwa ldakat Ts'oo'tsxanx usti de yee'dat,
de woo'sh xoo'x' ku.oo' ayaa',
a kaa' yei' yatee' yaa Taa'kw Aa'ni;
tlei'l ts'as Ts'oo'tsxanx usti.
Yoo' ayaa' ax ee'n akanee'k nujin,
yaa' ax xan aa' du tlaa'ch.
Hitx' ax yawoo'skee'yin.
Aa' akatoohei'xin,
ax jee't aa' woo'tee'yin tl'atk.
A yoo k'unts',
aa' katoohei'xi xwastee'nin
yoo ax jee't aa'watiyi tl'atk.
Hit kagaa's'i a ee'ti
kutl'kw too'nax kawt.aa',
ka gan ee'ti awu.
Ach ayoo' du x'ei' axwahee'nin,
Taa'kw Aa'ni Taa'nt'akwaa'n,
yaa' oo'waa'n haa naa'x satee'yi,
shux'aa'nax aa' yei' woo'tee',
yoo tl'atk.
Ayu yoo' dusaa'gun Taa'kw Aa'ni.
Ach aa' yei' kutixx'un.
Aa'x ayaa's tsu taa'kw ee'tit kuwoohaa'yi ayas,
tsu ya ax' kunt.ei'ch yei'x', kux koo'lgaa's'ch.
Aa' yaa tlei'x' yatee'yi aa'
yaa Daa'saxakw ka,
hit, haa hidi ayoo',

31

But they are not all Tsimshians now;
mixed people (Tlingits and Tsimshians)
live in Metlakatla;
they are not only Tsimshians.
This is what she used to tell me,
my husband's mother.
Houses used to stand there.
We used to farm
on the land which she gave to me.
Potatoes,
I saw that we farmed them
on the land that she gave to me.
The remains of house posts
were sticking up out of the dirt,
and there were ashes. (lit., remains of firewood)
That's why I believed her,
Metlakatla, the Tongass tribe,
our tribe,
lived there first,
on that land.
It was called Taakw Aani.
So they lived there.
Then when spring came,
they moved back to where they lived (in the spring).
Now, this one
on Cat Island,
a house, our house,

Shaa'nax Hit yoo' dwasaa'kw.
A yaa a yee'taa'x'i kutstee',
wudutlyex a yee'nax a.
Jinkaa't ka daa'x'oo'n yei' yakoogei',
a yee'x kawduts.haa'.
Aya taa'kw a yee' yei' kunatee'ch.
Ayaa xaa' kustee'yin ch'aa'kw.
Taa'tx' ayoo' yoo' a
woosh kax jit.aa't nujin.
Ach ayoo' a yee'x kukaw'duts.haa'
yoo taa'x' yei' yakoogei',
jinkaa't ka daa'x'oo'n yatee' yoo taa'x' a yee'.
Shaa' ka at yatx'i ayoo'
aa' yei' nt.ei'jin,
yaa kaa'x'w ku.ayaa'
yaa dakee' aa' kax' yan oo'sxikch.
Aa' yaa' has kul.axs' yaa xaa' --
yoo' has asaa'kw nujin yaa' a,
woo'sh daa'x dahaa'yi --
a jinak ayoo', yei' has ku.oo'wun.
A yaa ax xan aa' du tlaa'ch kanik nujin
yaa yei'su kee's'i
aa' nei'lx kadaa' nujin
yoo x'aa'n aa' yei' yatee'yi ye,
aa'de taa'de kwnaa'leyi ye.
Ayu Shaa'nax Hit yoo' dwasaa'kw.

was called Ravine House.
It had sleeping platforms[1] inside;
they were built inside it.
There were fourteen (levels) of them,
they were dug inside there.
They stayed there during the winter.
Now they used to have war long ago.
At night
they would attack one another.
For that reason they dug inside (that house)
that many sleeping platforms;
there were fourteen (levels of) sleeping platforms in there.
Women and children
they would put (on the bottom),
whereas the men
would stay awake on the top level.
They would listen for war parties --
that's what they called it
when they would attack each other --
to avoid (being killed) they lived like that.
My husband's mother used to tell (me)
that falltime high tides
would come in there
where the fire was;
that's how deep it was.
So it was called Ravine House.

Ayaa' ax shatx
du jee't wudwatee' yaa' saa',
Oo'kaa'taa'laxaa'ch.
Yei' ayoo' aa' kaa taa'laxaa'ch nuch
yoo a kax yei' anagudi yoo' taa'x',
yoo jinkaa't ka daa'x'oo'n yatee'yi,
ka tsu kinde.
A kaa'x saa' ayaa',
Oo'kaa'taa'laxaa'ch,
ayaa' ax shatx du saa'yix sitee'.
Dei'x aa' du saa'yi ayaa',
Oo'kaa'taa'laxaa'ch,
yoo Shaa'nax Hit kaa'x ayoo',
du yaa' wdwasaa' yaa saa'. (phon., du waa')
Yei' awei' kaawagei' kaxwanee'gi yaa yoo' x'atank.
Yaa haat wagudi Wei'ha,
yei' ayaa' du jee't xwaa'tee',
yaa' aa'de xwaskuwu ye,
yaa haa shagoo'n.
Tlax a it ayaa'
kuw'tutstee' oo'waa'n.
Tlei'l yoo tlei'x' hundred taa'kw
tlax wut.saku has du kustee'yi.
Ach aya ch'a yei' gugei'nk',
aa'de xwaskuwu yax
du jee't xwaa'tee' yaa gaa'w
yaa Wei'ha, yaa' ax dayee'n aa' yaa'x'.
Yei' awei' kaa'wagei' ax yoo' x'atangi.

Now my elder sister
was given this name,
Ookaataalaxaach.
That is, they would despair
of going down the sleeping platforms,
(all) fourteen of them,
and back up.
The name is derived from this,
Ookaataalaxaach;
it is my elder sister's name.
This is her second name,
Ookaataalaxaach;
from that Ravine House,
she was given that name.

This is as much as I will tell of this. (lit., that I have told this speech)

This Weiha, who has come here, (Tlingit name given to Jeff Leer by Nellie Willard)
this is what I have given him,
what I know of
our heritage.
Long after (that lifestyle was gone)
we were born.
Not even a hundred years
do we know of their lives.
Therefore, only a little,
as I know it,
I have given him at this time,
Weiha, (who) is sitting opposite me here.
That's as much as I have to say.

GOO'CH LAA'KANOO'W DAA'T SH KALNEE'K

Gee'twei'n X'ei'dax

Ax xoo'nx'i,
ax tuwaa' sigoo'
yei' gugei'nk'i yoo x'atank yoo't xwatee'yi
yaa xaa'naa'
yei' guwaa'tl'i sh kalnee'k
aa'de ax ee'n kaw'dwanee'gi ye
yaa' a too'x' yei' kkwa.oo'.
Haa ch'a aa'de yei' xat na.oo',
daa' sa 1 a yax kxwanee'gi
ax ee'n kaw'dwanee'gi at;
tlagu sh kalnee'gi ayaa'.
Taa'nt'akwaa'n xat,
Tei'kwei'di yadi xat.
Yaa gaa'w ax twaa' sgoo'
ch'a sh daa't at kaxwdanee'gi
ch'a yei' guwaa'tl'.
Yoo gunayaa' kwaa'n
haa' xoo't has wulgas',
aa ch'a aa'n aya
has du xoo' yei' haa' woo'tee'.
Ax' kuxwatstee' has du xoo'x'
diyaa'dax ku.oo',
Canada-dax ku.oo'
Ts'oo'tsxan yoo' dwasaa'kw.

THE WAR AT GOOCHLAAKANOOW

by Frank Williams

My friends,
I would like
to give a little talk
this evening,
a short story,
as it was told to me,
I'll put it on tape.
Please excuse me
if anything is wrong in the way I tell
what was told to me;
this is an old story.
I am of the Tongass tribe,
a child of the Teikweidi.
At this time I would like
to tell something of my history
briefly.

Another people
moved among us;
however, (as it turned out)
we lived among them.
I was born among them,
people from the other side,
from Canada,
called Tsimshians.

(lit., my relatives)

(lit., in it)

(lit., if I tell anything wrong)

(i.e., my father's clan is Teikweidi)

(lit., about myself)

Ax' sh kalnee'k aya xaa'n kawdwanee'k,
ax kaa'k Naa'wushkei'tl yoo' dwasaa'kw.
Hoo'ch xaa'n akaw'lnee'k yaa' nee'k.
Yaa' aa'n aa' wdutlyex ye
Taa'kw Aa'ni yoo' wdwasaa';
yoo' dwasaa'kw yoo tlakw aa'n.
Ax' kaxee'l' wootee'yi ayaa' xaa'n akaw'lnee'k,
a kkwakayaa' a shoo'wu kaxwanee'gi,
aa'x yanshkwaa'de kooyexi ayaa' Taa'kw Aa'ni.
Yoo Lin'git ch'aa'kw aa'de kutstee' ye
tlei'l ch'a nee'chx' yei' woo'sh ustinch
ch'u tle xaa' yax has du jee' at natee'ch
l has awooskuwu kaa'
ch'u tlagu kwaa'nx'i,
yei' ayoo' s woo'tee'.
Has du yee'.aa'ni, Taa'kw Aa'ni,
Taa'nt'akwaa'n aa'ni ayoo'--
T'angaa's kwaa'n tsu dwasaa'kw --
aa'x has uyexi yoo aa'n
yaa gunayaa' kwaa'n at wakux.
Kee' wdutsgan;
hei'l aa' sa a.
Ch'a tlei'nax yee's kaa'ch wustee'n
wei aa'n kei' wtsgaa'ni;
aa'x kei' wchxix at gutoo'de.
Aya x'aa't' kaa'nax woo'goo't,

There I was told a story
by my uncle named Naawushkeitl
he told me this story.
The place where they founded a village
was called Winter Village (Metlakatla)
that's what the ancient village was called.
He told me that there was war there-- (lit. trouble)
I'll try to tell part of the story--
while the people were away from Metlakatla at camp.
The way the Tlingits lived long ago
they did not see one another unless they had a serious purpose;
they were potential enemies with (lit. they had something like war)
people they did not know,
the ancient peoples;
that is how they were.
Their village, Metlakatla,
the village of the Taant'akwaan--
who are also called the Tongass tribe--
when they were gone from the village
a different tribe came there.
They burned it;
no one was there.
Only one young man saw
that they burned the town;
he ran off into the woods.
He went across the island

a t'ikaa'nax aa'de
aa' yei' kuwatee'.
Naa'lei';
haa't aa' ltsee'n
Taa't,
shaa'k, woo'sh kei't wuthashi shaa'k aa'wat'ee'.
K'aa'tl' yax yatee'yi shaa'k awei'
a kat sh kaw'ts.axw
waxugu gee'sh tin.
A kat woo'koo'x;
ch'a du jin tin axaa'
diyaa'nax aa'de
yoo a kaa' yei' kuwatee'yi aa' x'aa't' kaa'de.
Yee'x yoo' dwasaa'kw
Taa't kaa'nax aa'waxaa'
ch'a du jin tin.
Yoo' ayaa' xaa'n akanee'k ax kaa'k.
A yan ayaa'wadlaa'k.
Naa'lei' a t'ika;
goo'ch yax yaa'wagut a niyaa'de
yu ku.oo' aa' yei' yatee'yi ye.
Sh x'ei's atxa yei' s adaa'ne.
Xaa't, chaa'tl, ka laa'k'ask yei' daa'tne,
ldakat has du watx'i has du ee'n.
Aa' kaa' xoo't wagut ax'.
Shaa' tin wutlnee'k,
yoo gunayaa' kwaa'nch wusgaa'n has du aa'ni;

to the seaward side;
the people were staying there.
It was far away
(and) the tide was strong.
It was night;
he found a pile of driftlogs. (lit., driftlogs which had floated on top of one another)
To a flat driftlog
he tied himself
with dried kelp.
He rode on it,
paddling with just his hands
to the other side,
to the island the people were staying on,
which is called Duke Island.
He paddled through the night
with just his hands.
My uncle told me this.
Then he reached shore.
It was a long way to the seaward side;
he went along the hillside toward
where the people were staying.
They were preparing food for themselves.
They were putting up salmon, halibut, and seaweed,
and all their children with them.
He came among them there.
He told the women the story,
a different tribe had burned their village;

Taa'kw Aa'ni has akaw'sgaa'n.

Ha ch'u tle tlaa'kw

yoo kaa'x'w

shaa'k ka te ka daa' sa--

Noo'w ayu awu,

Goo'ch Laaka Noo'w yoo' dwasaa'kw yoo noo'w,

Yee'x t'ikaa'nax a.

Yagei' yoo x'aa't',

daa'x gaa'lei',

asee'tx kadei'x a ka ayoo'.

Wei yee's kaa'x'w

ch'u tle ya shaa'k

asee'tdax aa' kei' s akaa'wajel.

A shakee'

ax' koo'x' has awlyex,

noo'w has awlvex yoo a shakee'.

Tlei'l has awoo'sku yoo ku.oo'

haa'de s gwahaa'yi wei xaa'.

Tlei'l yei' woowaa't',

dei'x yakyee' ka yoo' akanee'k

haa taa't

a t'ei't yakw wakux yoo x'aa't'.

Hei'l has awoo'stee'n yoo yaa'kw,

ka x'oo'n yaa'kw sayoo',

gunayaa' kwaa'n.

At yatx'i s kus.oo'k',

yan has yawdutskaa' --

they had burned Metlakatla.

Quickly

the men (gathered up)

driftlogs, rocks, and whatever else--

there is a fort[2] there;

the fort is called Goochlaakanoow; (lit., Wolf's Mouth Fort)

it is on the seaward side of Duke Island.

That island is large

(and) tall;

the tide covers up the isthmus on it.

The young men

the driftwood

they brought it up from the isthmus.

On top of it

they formed a palisade ;

they made a fort on top of it.

The people did not know (for sure)

that the war party was going to come.

Before long,

two days, he told (me)

at night

boats came to the back side of the island.

They did not see the boats

or how many boats there were

of the other tribe.

The children were playing;

they were told--

xakw, asee'tdax woo'laa'--

"Kunaytee's'!

At gei'de yatee'yi ku.oo'

haa xande yaa' nakux."

Tlei'l ch'a tlei'x' yakyee'

tlei' s aw'stee'n

at gutoo'nax daa'k akwdakax'wch kaa',

du ya kaw'chxit. (phon. du wa)

X'aa'n yis yakaw'chxit,

yei' yatee'yi kaa' has aw'stee'n.

Ch'a k'atl'gee'nax

yoo at yatx'i loo'wagoo'k

yoo noo'w shakee'de.

Koo'n has akaa'wanee'k

yu koo'x', shaa'k koo'x' yee't has yawthaa'yi shaa'.

Yoo lin'git tlenx' kwawei'

tle yan has wanee'.

Shaa'k x'aa'k shakee' has akaa'wachak.

Ch'a kushtyax,

tlei'l a daa't has too'shti,

yoo' s ya.atk a yee't

yoo has aw'lyexi noo'w.

Taa't kawoo'shgee'di,

tle tlaa'kw at yatx'i nei'lde has akaa'wanaa' wei' shaa'ch.

A dasei'x' awei'

yee's kaa'x'w yan has wanee';

ch'a goo' sa has aw'tlsin.

the tide was out on the sandbar, the portage--
"Keep your eyes open!
Evil people
are coming to us."
Not even one day (went by)
and they saw
a man peering out from the bushes;
his face was painted.
His face was painted for war;
they saw such a man.
Quietly
the children ran
up to the fort.
They told
the women who were gathered in the palisade, the driftlog palisade.
But the adults
were ready.
They had piled driftlogs at the top of the ravine .
No matter,
they were not concerned;
they kept going in and out
of the fort they had built.
At night, when it was dark,
the women quickly sent the children inside.
Taking (the children's) place
the young men got ready;
they hid anywhere (they could).

Tlei'l ch'aa'kwx woo'sti,
yoo kawoo'shgee'di,
yoo dlei't yax yatee'yi l'ei'w ka hei'l goo'haa',
aa'nax daa'k ana.at,
a daa'de yaa' ana.at,
has gaxt.ee'n
yu gunayaa' kwaa'n
Hei'l has awoo'sku aa' sayoo'.
Waa'nnee' sawei'
has du tuyik dwa.axch
a sei'yit has wa.at --
yei' shakala.ei'n --
"Haanaa'nax, haanaa'nax,"
k'atl'gee'nax yoo' s x'al.atk.
Sh kaw'duchx'akw.
Has aa'wa.ax
kaa has aw'stee'n.
Awei' tle yoo noo'w shakee'de
x'aa'k yiknax kinde gunei' has wa.at.
Ch'u tle tlax dei' has kawoo'sei'yi
yaa' a shakee'nax,
yu shaa'k aa' kei' s akaa'wajel,
"Goo'k" yoo' wdwa.ax a s'aa'ti.
Daa'kw aa' sakwsheyoo',
aa'n yadi geyoo' a s'aa'ti.
We shaa'k daa'k has akaw'skuk
yu kei' na.at ku.oo' kaa'de,

It was not long,
when it was dark--
the white surface of the sand was plainly visible--
they were going up from the beach,
they were surrounding them,
they were going to kill them,
the other tribe.
They didn't know who they were.
Finally
they heard the sound of them
as they came to the beach below,
(which) was sloping,
"This way, this way,"
they spoke quietly.
They got settled--
they heard them
and they saw them.
Then up to the fort
through the ravine they started up.
Just when they got close enough
to the top--
(the defenders) had brought driftlogs up there--
their leader's voice rang out, "Go ahead"-- (lit., thus he was heard)
(I don't know) which one it might have been,
perhaps their leader was one of the nobility.
They pushed the driftlogs down
onto the people who were climbing up,

a shoo'wu kutx has ashuw'lxee'x.

Awe yande lugukx'u ayoo'
kaa' sawdwa.ax
yoo ku.oo' has du s'aa'ti.
Hu woo'naa',
has awskoo', wudwajak.
Gunxaa' a du guk adi ayoo' du gugoo' kwshei',
ach ayoo' yei' x'ayaka
yoo kaa' aa'n yadi has du xoo',
"Du guk.adi aa'x yei' naysanee',
a kwa gaysanee' aa'x
du gukdax."
A kaa'yix woo'stee'.
X'oo'nnax sa aa' yei' yatee'
yu daa'k aw'tlsin ku.oo'.
L'ei'w ka hei'l guhaa'.
Aa'gaa' awei' tsaa' we tlagu oo'nayi
ch'a a too' katchaa'k yoo' a tugani,
aa'n awe haa'de yaa' nagudi kaa' has ajakx,
tlei'l yoo' awoo'dlakgi yaa' aa'n yadi du guk.adi.
A awei' waannee' sawe
tlei'l has ayawudlaa'k,
tlei'l tsu aa'nax haa't aa' woo'goo't.
X'oo'ninax sa yoo woo'nee'xi aa'
has ayaw'thaa'n kuxde at gutoo'de.
Taa't kaa'nax yan wudutsxik--

killing some of them.

As they were running ashore (to the main island)
a voice was heard,
the leader of the (attacking) people.
He died;
they knew that he was killed.
Apparently he had abalone earrings on his ears;
so he said,
a man of the nobility among them,
"Take his earrings off;
take them off
from his ears."
That was their downfall.
There were so many
people hidden in the woods.
The surface of the sand was plainly visible.
Then, an old rifle
they packed gunpowder into it;
they kept killing the oncoming men with it,
(so that) they could not get the noble's earrings.
So finally
they didn't get them,
and no more men came through there.
As many as were still alive
fled back into the woods.
They stayed up all night long

tsu tlei'l aa'nax daa'k has aa' woo'goo't yu ku.oo',
has ayawthaa'n kuxde yu at gutoo'de.
Yoo a t'einax a kwaa' s du yaa'gu awu.
Taa'kw Aa'ni,
yaa Taa'nt'akwaa'n aa'ni,
aa'x yax has ayaw'sgan has du hidi.
Tlei'l tsu haa't has woo'koo'x,
ch'u yaa' yakyee'
tlei'l tsu haa'x has ukoo'x.
Ch'a tlei'x yaa Dikee' Aa'nkaa'wu yoo' x'atangi
kaa xoo't wuxee'xi,
u tle ax' yan shoo'watan wei' xaa' yaa' naxixi.
Taa'nt'akwaa'n aa'ni ayoo' yee'dat
diyaa' ku.oo' aa' yei' yatee',
Ts'oo'tsxan yoo' dwasaa'kw.
A yei' xwaskoo'
yaa yei' guwaa'tl'i sh kalnee'k.
Gunalchee'sh ax x'ei't yisa.aa'xi.

but no more people came out through there;
they had fled back into the woods.
Their boats were on the back side (of the island).
Metlakatla,
the village of the Tongass tribe,
they had burned all the houses in it. (lit., off it)
They never came back again;
to this day
they never come here any more.
Ever since the word of God came among us (lit., among people)
warfare has ceased.
Now the village of the Tongass tribe
is inhabited by people from the other side,
called Tsimshians.
This is what I know of (lit., thus I know)
this short story.
Thank you for listening to me.

LIN'GIT NAA'GU DAA'T AT

Kalnaa'kw x'ei'dax

Haa tlei'l tlax xwasaku kutx
hei' wei s'axt' yoo' twasaa'gu at.
A daa'kak'ats'i awei' aa'x duxas'ch s'e.
A a kaxi awei' aa'x dulxas'ch.
A we naa'kw sakwx dulyei'x yaa a kaxi.
Dustaa'ych yei' kugei' hee'n kat.
X'aa'n yax x'ananee'ch yan woo'.ee'yi.
Aa'x daa'k dus.inch.
Kat.lchaa'ych s'isaa' too'nax.
A awei' atx dustee' nuch,
yoo' ax ee'n katnee'k,
yaa s'aa'gi tunee'kw yis yak'ei',
ka kaa' shei'yi alk'ei',
ka kaa' tei'x' nee'gu ax dashee',
yoo' katnee'k.
Ayaa' kutstee' tsu
a xoo'de yei' yoo' dutsnee'gi aa',
shaa'ch' yoo' dwasaa'kw,
yaa gil' yaa'nax koos.aa'ych,
ka ch'oo' ya kei'shish yoo' twasaa'gu aa'sax'w saa'ni kaa'nax koos.aa'ych, shaa'ch'.
A xaa'di ayoo' yei' daa'tnei' nuch tsu.

CONCERNING TLINGIT MEDICINE

by Emma Williams

I really don't know too much
(about) what we call devil's club.
First the thorns are scraped off.
(Then) the bark is scraped off.
The bark is used for medicine.
It is boiled in a lot of water.
(The liquid) turns red when it is done cooking.
They set it off the fire.
They strain it through cloth.
Then they use it,
it was told to me:
it is good for arthritis;
and it purifies the blood;
and it helps with heart ailments,
they say.
There is also
something which is mixed with it,
called shaach';
it grows on cliffs,
or else it grows on small trees which we call alders,
shaach'.
The roots are gathered as well.

A tsu a xoo' yei' t.uxx' nuch,
yaa shaa'ch' yoo' twasaa'gu.
A ku.aa' yoo' ayoo' kaa tei'x' nee'gux' yak'ei'. (phon. wak'ei')
A yaa kusa.aa't' kaa xoo't yei' woo'nee'yi,
ayaa' yaa' ax xan aa' du ee'shch
haa x'ei's yei' woo'snee'yin a.
Ch'aa'kw, 1918,
kaa xoo't yei' wanee' yoo influenza yoo' dwasaa'gu nee'kw.
A yaa haa x'ei's yei' aw'snee',
s'axt', ka ya shaa'ch',
ka x'us' kaxi, ka yan loo'ni,
yoo k'oo'x' a kaa' yei natee'ch aa'.
Yei' ayaa' woo'sh xoo'x' has awlyex haa' x'ei's.
Ayaa' tudanaa' nuch,
ch'a dee'x wutulyex.
Aa tlei'l haa woo'nee'kw,
yaa haa kaa' jiwdagoo'di,
yoo koo'wa.ee'ni nee'kw.
Yoo taa'kw k'adei'n haa x'ei'x has aa'watee'.
A t'aa'kde awei's
Naa's ee'x,
tlei'x' shal kat,
shal tlen' yoo' gatoo'lxwenk nuch
tlei'x' dahee'n tlei'x' yakyee'.
Yoo Naa's ee'x ka yoo s'axt'
woo'sh tin has awstaa'.

That also is mixed with it,

what we call shaach'.

Now that is good for heart ailments.

When there were cold epidemics, (lit., when colds came among people)

my husband's father

made some for us.

Long ago, 1918,

there was a flu epidemic. (lit., the disease called influenza came among people)

And he made for us,

devil's club, shaach',

crabapple tree bark, and the outer bark of fir,

the kind that has pitch on it.

That is the mixture he made for us. (lit., thus he made them mixed together for us)

We used to drink it;

we made tea out of it.

And we didn't get sick

when it attacked us,

the killer disease.

(All) that winter they faithfully gave it to us. (lit., well)

Alongside that

eulachon grease, (lit., Nass River oil, i.e. "hooligan grease")

one spoonful,

we took a tablespoonful (lit., we repeatedly spooned)

once a day.

Eulachon grease and devil's club

they boiled together.

Dei' yaa' ax xan aa' du tlaa'ch yei' haa yawskaa',
"Goo'x' sa hee'n hee ee't wahaa',
hinyei't shoo'wu naydanei'x."
Ch'a aa'x tlei'l haa woo'nee'kw,
yoo at atx tusatee'yi,
yaa' ax xan aa' du ee'shch
ch'a tlakw yaa' nagut. (phon. tlakw waa')
Yee's aa' yei' yoo' has asnee'k tsu,
kawt.lal'oo'x'u itx' yoo' awstayi aa',
yoo naa'kwx has aw'lyex haa jis,
yaa nee'kw kaa' xoo't yei' woo'nee'yi.
Yoo Naa's ee'x ayoo'
x'ei'gaa' atx wustee',
ch'oo' kunaa' yatee'yi nee'kw koo't woo'tee'yi yoo' a,
yei' kunexch atx dustee'yi,
yaa s'axt'.
Ayaa yei' ayaa' xwaskoo' a daa't at,
aa yaa ax xan aa' du tlaa'ch,
Kinle yoo' dwasaa'kw du saa'yi,
hoo'ch ax ee'n akanik noo'jin,
ach ayaa' xwaskoo'.
Ka yaa't'aa' tsu,
yaa yei'l', yei'l' xaa'di,
a ku.aa' ax tlaa' ganee'kw,
du x'ei's yei' wdutsnee'.

57

Now my husband's mother said to us,
"Whenever you are thirsty for water,
drink half a glass."
After that we did not get sick,
since we were using that;
my husband's father
was always coming. (lit., going along)
They always made fresh (batches);
after we drank what he boiled,
they made it into medicine for us,
when there was an epidemic.
That eulachon grease
was real (medicine);
no matter what kind of epidemic there was,
it cured one if one used it,
devil's club.
This is what I know of it;
my husband's mother,
(whose) name was Kinle (lit., her name was called Kinle)
she is the one who used to tell me;
that's why I know it.
And this too,
elderberries, elderberry roots,
when my mother got sick,
they made some for her.

Yoo yei'l' xaa`di kei` kawduts.haa`,
wut.l.oo's'i itdax a ei`,
has akaw`st'ex',
a yaa`x' awei` s aw`staa`.
A ayoo` ax tlaa' x'ei`x has aa`watee`.
A ku.aa` yoo pneumonia yoo' dwasaa`gu nee`kw ayoo`
du ee' yei` woo`ne` ax tlaa',
aa`wat'ee`.
Ayoo` du x'ei`s yei` wdutsnee`
yoo yei'l' kaxaa`di.
Tlax wultsee`n.
Yan shkwax' yei haa tee`yi ayoo`,
du ee`t at watee`.
A ayoo` du x'ei`s yei' awsnee` shaa`watch,
yoo yei'l' kaxaa`di.
Ax ee`n kaw twanee`k shei'x'w,
shei'x'w yoo' dwasaa`gu aa`,
a kaxi tsu naa`kwx sitee`.
Dustaa`ych,
tlax x'aa`n yax nanee`ch a hee`ni.
At too`nax kaw`t.lchaa`yi itx' ayaa`,
tsaa' a too`tx dunaa` nuch, naa`kw.
Ka xwastee`n,
ax ee'sh du waa`k nee`gu,
aa' jikawdwakaa`,
du waa`k aa`n a.us'kw nuch
yoo shei'x'w hee`ni.

59

The elderberry roots were dug up,
and after they were washed,
they pounded them,
and then they boiled them. (lit., here..., i.e. at this point)
They gave it to my mother.
Now (it was) the disease called pneumonia
that my mother came down with; (lit., it came to my mother)
she caught it. (lit., she found it)
And they made for her
a decoction of elderberry roots.
It was very strong.
When we were living at camp,
she took sick.
And a woman made for her
(a decoction of) elderberry roots.
I was told that red alder,
what is called red alder,
its bark is also medicine.
It is boiled;
the liquid becomes quite red.
After it has been strained, (lit., ...through it)
it is drunk out of (a glass) as medicine. (lit., at that time)
And I saw,
when my father had an eye disease,
he was told to do it,
(and) he would wash his eyes with it,
a decoction of red alder. (lit., the liquid of...)

Ayaa' du jin tin akwach nuch,
a kax' wuch yaa'x yoo' atlginк nuch,
yoo du jin tin du waa'kx akwaa'ji.
Ka tsu askukk a jee' yei' yatee'yi kaa'
tsoo' atx sitee' yoo shei'x'w.
Ka a xoo'wu
yoo shachk kaa'x yei daa'dnei' nuch at.
Yoo' at oo'wayaa', yan t'ani,
yei' kwaa' kutlyaa'tl',
shachk kaa' kasa.ei'x.
A tsu a xoo' yei' yoo' dut.snee'k
askukk koo' yei' tee'yi,
ka kaa' daa' hei'l ulchee'ni
atx duts.tee' ax',
yoo naa'kw.
Yoo' ayoo' ax ee'n katnee'k.
Ka yaa ax shatxch ax ee'n kaa'wanee'k,
Taa'kw Aa'nix',
kuw'snee'x yoo kaa' --
dlei't kaa'ch yei yasaa'kw ulcer --
du yoo'wux' yee' wdwat'ee'.
Tlei'l aa'de at gwaa'xaa'yi ye.
A ayoo' du chaa'nch du x'ei's yei' wsnee'
yoo naa'kw, shei'x'w,
ka yoo yan t'ani oowaa' nuch at (phon. yoo wan)
shachk kaa' kasa.ei'x nuch.

He took handsful of it,
(and) repeatedly opened his eyes in it,
while holding it cupped in his hands to his eyes.
Also, (to) a man who has a cough
red alder is useful.
And mixed with it is
a (plant) they gather from the swamps.
It looks like hemlock branches,
but it is short;
it grows in the swamps.
They mix that with it as well
when a person has a cough,
or when his body is weak
they use it for that,
that medicine.
This is what I was told.
And my elder sister told me,
in Metlakatla,
a man was healed --
in English they call it an ulcer -- (lit., white people call it)
was found in his stomach.
He couldn't eat.
So his mother-in-law made him
that medicine, red alder,
and those things that look like hemlock branches
that grow in swamps.

A yaa'de yaa' nasxuk,
ayu du chaa'nch du x'ei's yei' wsnee' yoo naa'kw.
Adanaa' nuch
nas'k dahee'n tlei'x' yakyee'
hinyei't shoo'wu.
A jee'dax woo'nee'x.
Du yoo'wu aw'snee'x,
yoo ulcer yoo' dwasaa'gu at aw'snee'x.
Yee'dat yei' daa'.it kutgei'
nee'tl jee't.
Aa'gaa' tsaa' ak' aa'wahin
yoo naa'kw x'ei'gax satee'yi.
Yei' ayoo' xwaskoo',
yaa yei' gugei'nk' a daa't
yaa shei'x'w
ka yoo shachk kaa'nax koo's.aa'ych --
haa'w usyaa',
kutstee' a saa'yi,
tlei'l kwa xwasaku.
Ka ch'u yoo yei' toosaa'kw nuch yoo shachk latsee'ni,
dei'x yee'kaa'de yatee'.
Kindachoo'n a daa' katlxwas'i aa',
yoo' a kayaa'nx'i saa'ni yei' kutlsaa',
a tsu, a xoo'x shukattee',
tlei'l yoo yinde lukool.at aa' a kayaa'ni, (phon. yoo winde)
a yoo kindachoo'n yan kool.atch aa' ayoo',
a tsu, a xoo' yei' t.uxx'.

He was losing weight (lit., drying out)

and his mother-in-law made that medicine for him.

He drank it

three times a day,

half a glass.

Due to that he was cured.

It cured his stomach;

it cured that ulcer. (lit., that which is called an "ulcer")

Now his body is large

because he has gotten heavy. (lit., from the effect of fatness)

Thereupon he believed

that the medicine really works. (lit., is true)

This is what I know,

a little bit about

red alder

and that (thing) that grows in swamps --

it looks like hemlock branches;

it has a name,

but I don't know it.

Or (else) what we call Hudson's Bay tea.

There are two kinds,

those whose leaves stick up, (lit., ...around it)

having narrow little leaves, (lit., their small leaves are narrow)

they mix that in with it too,

not the ones whose leaves point downward,

but the ones whose leaves point up,

they put them in with it too.

A ayoo' yoo kaa' ach wusnee'x du yunee'gu,
doctor-ch du ee'n kanee'k ulcer ayoo',
tlei'l aa'de at gwaa'xaa'yi ye.
A yoo naa'kw adanaa'yi ayoo',
ch'u tle gunei' wagut tsu,
ch'u tle tsu gunei' at waxaa',
a yaa ach wusnee'x.
Ak' ayahee'n,
yoo naa'kw, Lin'git naa'kw,
du ee't wudashee'yi.
A yaa yee'dat ch'u wei' yagoo't,
a tlakw yaa Lin'git naa'kw atx astee'.
Yei' ayaa' koogei' yaa xwaskuwu aa'
a daa't at yoo naa'kw.
Yaa tlei'x' aa' tsu,
yaa ax xan aa',
ax xan aa' nee'gu --
tlei'l wut.saku waa' sayoo' yanee'kw --
ch'a tlei'x ee't kaa' yei' yatee'.
Yoo doctor-ch du x'ei'x tee'x naa'kw
tlei'l du ee'x udashee'.
Ach ayoo' ax tlaa'k'w haa woo'tsaa'y ax shatx tin,
"Shachk kaa'dei' kaxtoo.aa't.
Aa'gaa' kukaxtooshee' wei naa'kw,
nas'k yee'kaa'de yatee'.

That is what cured the man's stomach ailment
(which) doctors told him was an ulcer;
He couldn't eat.
When he drank that medicine,
he started walking again,
and he started eating again;
it cured him.
He believes
that medicine, a Tlingit medicine,
helped him.
Right now he's still walking around;
he always uses Tlingit medicine.
That is as much as I know
about that medicine.
Another one too,
my husband,
when my husband was sick --
we didn't know what was ailing him --
he was constantly in bed.
The medicine that the doctor gave him
did not help him.
So my aunt told my elder sister and me to come with her, "Let's go to the swamp.
We'll look for those medicines;
there are three kinds.

(lit., my mother's sister asked us to come along, (me) with my elder sister)

Aa wtoot'eeˋyi,
de waa' yeeˋ gwaneeˋxi saweiˋ,
haaˋ yayeeˋde yeiˋ kugasteeˑ," yooˑ.
Ayu du eeˋn wutwa.aaˋt shachk kaaˋdeiˑ.
Naaˋleiˑ at wutwa.adi ye.
Ayu aa' haa eeˋn akaawaneeˋk
waa' sa duwateeˑn yoo kayaaˋni,
ka yoo guwakaaˑn tseeˑgi yooˑ toosaaˑkw nuch at,
a xooˋni,
a kwa ch'a deiˑx ayooˋ yaaˋnax koos.aaˑych kindachooˑn,
ka yoo k'uwaaˋni tsu.
A tsu ch'a deiˑx woosh t'aaˋkx' kana.eiˑch,
ch'u tle k'wat'x' saaˑni yax katxwas' a kayaaˋni.
Diyashk yooˑ at.
Ka yooˑ at tsu,
aa tagweiˑx'i xaaˋdi,
a tsu, aaˋgaaˑ kutooshee, ˑ
a woosh gunayaaˑx wutut.aaˋt.
Haa shukaawajaaˑ kuˋ.aaˋ
aaˋgaaˑ kukaxtootee's' at.
Ayu a kax aaˋ xwaagooˋt
yoo guwakaaˑn tseeˑgi yooˑ toosaaˑkw nuch at.
A yax yateeˋ,
a ch'a deiˑx kwa yoo yaaˋnax koos.aaˑych a ayooˋ,
(phon. yoo waaˋnax)
naaˑkwx dulyeix a ayooˋ.

When we find some,

if he is destined to get well (lit., how he will get well)

there will be some waiting for us."

We went with her to the swamp.

We went a long ways. (lit., the place we arrived at was distant)

There she told us

what those leaves look like,

and the (plant) we call "deer's barbecue-sticks,"

the companion to it --

that one has two (stalks) growing out (from the root),

and deer cabbage also.

That one also has two (leaves) side by side;

its leaves are like little eggs.

Those are rare.

And also those,

water-lily roots,

we searched for them too;

we separated.

But she instructed us

(as to) what we were looking for.

I came across some

of what we call "deer's barbecue-sticks."

That's how it is,

it has two (stalks) growing up (from the root),

it is used for medicine.

Ka yoo k'uwaa'ni yoo' twasaa'gu aa' ku.aa',
a ayoo' ax tlaa'k'wch a kax woo'goo't.
A sh tugaa' dati ayoo',
tle "Gunalchee'sh" yoo' yaa'wakaa', (phon. yoo' waa'...)
"De aa' xwaa't'ee'."
A yoo'de kei' wa.ix' ax shatx, Daa'gei's,
"Aa xwaa't'ee' yaa aa' tagwei'x'i."
"A xaa'di x'wan,"
yoo' yaa'wakaa', (phon. yoo' waa'wakaa')
"a xaa'di kei' kasaha.
K'e kunakayaa'.
Yat'ee'x' wei' at,
yoo' a, yat'ee'x';
ch'a kunakayaa'.
A daa'x kagee's.ha."
Ayoo' a daa'x kukaw'ts.haa' ax shatxch.
Haa, waa'nee· sawei' ayaa'wadlaa'k.
Nalyei'de kanas.ei'ch yoo' a xaa'di.
Awei akanee'k, "Yaxwaa'dlaa'k."
Ax tlaa'k'wch kei' wa.ix',
"K'e a xaa'dit ee'lgin.
Wudanaa'gu tlei'l uk'e."
"Tlei'k'," yoo' yaa'wakaa' ax shatx, (phon. yoo' waa'wakaa')
"ldakat yak'ei·."
Dlei't kaa' x'ei'nax yei' yaa'wakaa',
"Thank you, God, wutwat'ee' ya naa'kw."

But the (plant) which we call deer cabbage,
my aunt came across it.
She was grateful,
(and) simply said, "Thank you.
I've found some."
And my elder sister Daageis yelled out,
"I've found some water-lilies."
"The roots,"
(my aunt) said,
"dig out the roots.
Give it a try.
It's hard,
it's hard;
just try.
Dig around them."
So my elder sister dug around them.
Well, she finally made it.
The roots grow quite long. (lit., to a distance)
So she told her, "I made it!"
My aunt yelled out,
"(Now) look at the roots.
They're no good if they're rotten."
"No," my elder sister said,
"they're all good."
In English she said,
"Thank you, God, that we found this medicine."

Woo`sh xant wutut.at.
Yoo' ayoo` woosh kik yaa`yi ayoo`,
yoo nas'k yee`kaa`de yatee`yi at.
A ayoo tle aa`n ee`k wutwa.at.
Nei`lde yei' aw`snee`.
Nei`lx' awei` tsaa' aw`staa`.
A dei`x yakyee` it awei`,
aa`n haa`t wagut,
ch'u at xa.aa` yaa` nei`lx',
ax' haa xant yei' aw`snee`.
Nas'k, nas'k yee`kaa`de t'oo`ch'inei`t kaa' yei' aya.oo`.
A yei' haa yawskaa`,
"Wei` hinyei`t shoo`wu x'wan,
nas'k dahee`n tlei`x' yakyee`,
anaxdanaa`.
Lil a x'aa`x yaa` koo`xixjik.
Ch'oo` l ldakat yaa` nas'k t'oo`ch'inei`t akawoo`ll'oo`x'u,
yei` kaxyisatee`n kei shakuxdanoo`k," yoo`.
"Wei`t gwagoo`t
ka at gwaxaa`."
Hei yei' woo`tee`.
Yoo nas'k t'ooch'inei`t yax ayakalal'oo`x',
ch'u tle du yaa`gu daa` yux woogoo`t.
Ch'u tle yoo woo`nee`x,
ch'u tle qunei' at waxaa`.

We came together.

Thus, they go together, (lit., they are a matching set, companions to one another)

those three kinds (of plants).

So we went (back) down with them. (lit., down toward the beach)

She took them home.

At home she boiled them.

After two days,

she came here with them --

I still live here in the (same) house --

she brought them to us. (lit., there, ref. to here)

She had the three kinds in jars.

She said to us,

"Half a glass,

three times a day,

let him drink it.

Don't miss a time.

Before he has drunk all these three jars (full),

you'll see him get up. (lit., you'll see it, he'll get up, thus)

He will walk around,

and he'll eat."

And that's how it was.

After he drank all those three jars,

he went right out to work on his boat. (lit., about his boat)

He was cured;

he began to eat right away.

Yei' ayaa' koogei' wei a daa't xwaskuwu at
yaa nas'k yee'kaa'de xwaa'sayi aa',
yaa k'uwaa'ni,
ka aa' tagwei'x'i xaa'di,
ka yaa guwakaa'n tsee'gi usyaa' nuch at
ch'a dei'x a yaa'nax koos.aa'ych,
woosh kik adi ayaa'.
Yei' aya nas'k woosh tin dustaa'ych.
Yei' awei' xwaskoo' a daa't at.
Haa yaa yan tsu
a ku.aa' tee'l naa'gux sitee',
goo' sa woo'sei'l'i ye,
a yis yei yoo' dutsnee'k.
A tsu xwastee'n
aa'de yaa' ax xan aa' du x'oo's
at k'atsk'ux satee'--
yan shkwaa' yei' kunatee'jin ch'aa'kw,
tlei'l aa'nx' yei koo'tixx'w nuch --
a du x'oo's aawas'uw.
Aya du kaa'k shatch wuskoo' yoo naa'kw,
aa's daa'k'oo'x'u,
ka tsaa' l'oo't'i yoo' dwasaa'kw kayaa'nx'i saa'ni,
goo' sa hee'n ax kaa'wadaa'
a x'ayaa'x s'ix'gaa' kaa'de koo'ls'ix'wch,
a yaa'yi

That's as much as I know about
these three kinds of (plants) that I named,
deer cabbage,
water-lily roots,
and these (plants) that look like "deer barbecue-sticks"
(which have) two (stalks) growing out (from the roots,
they go together.
This is how they boil (these) three together.
That is what I know about it.

Also hemlock,
is medicine for wounds,
where there is a cut,
they prepare some for it.
I also saw
how my husband (cut) his foot
when he was young -- (or, when he was a child)
they used to live in camps long ago,
they didn't live in the villages -- (i.e., in the spring and summer)
he cut his foot with an ax.
My uncle's wife knew (about) that medicine, (i.e., mother's brother's wife)
tree pitch
and small herbs called "seal's tongue" --
where streams flow
it clings to the moss on the bank--
along with (the pitch)

yoo tsaa' l'oo't'i yoo' dwasaa'gu kayaa'ni yatsx'i,
yei' kutlsaa',
ka yaa'x' awe wei' yan,
yan daa'k'oo'x'u,
yei' has awsnee',
ka haa'w t'ani gitgayi yoo' toosaa'kw nuch at.
Yoo daa'x'oo'n at ayoo',
yoo naa'kw,
ayoo' yoo kutl'kw aa'x has aawa.oo's',
wei' kayaa'nidax.
Yoo nas'k yatee'yi aa' ayoo's has akaa'wat'ix'.
Yaa'x' ayu yoo k'oo'x' tin has akawlwus'.
A yoo du kaa'kch ayoo' a daa't yawstak.
Du x'oo's yoo woos'ei'l'i ye,
aa'was'uwu ye,
has awoo.oo's'i k'adei'n,
yaa'x' awei' woo'shde aw'lshaa't du jin tin,
latsee'n tin yoo'.
Yaa'x' awe wei' at xashti kaa' yei s aa'wa.oo'
guwakaa'n doo'gu,
wei' k'oo'x' ka wei' kayaa'ni,
nas'k yee'kaa'de,
ch'oo' tle a ka,
aa'n has akaa'was'it,
ch'u tle tleeyei'x'.

those small herbs called "seal's tongue,"
narrow,
and here (also) hemlock,
hemlock pitch,
they prepared them,
and what we call hemlock branch needles.
Those four things,
medicines,
they washed the dirt off them,
off the leaves.
They mashed up those three (herbs) (using a stone).
At this point they stirred them together with pitch.
His uncle was taking care of it.
Where his foot was cut,
where he chopped it,
when he washed it carefully,
at this point he held it together with his hands,
forcefully, so. (lit., with strength)
Then, they put it on a piece of (lit., here)
deer hide,
the pitch and the herbs,
three kinds,
right on top of it,
they bound it with them,
(and) just left it alone.

Ch'u tle a kaa' gunei' woo'xee'xi tsaa'
tsu a dasei' has aa' wootiych,
ch'oo' a itde awei',
wei' aa's daa'k'oo'x'u.
Awu a,
ch'oo' wei aa's daak'oo'x'u,
wei' at xashti kax',
a kat has akooyee'kch, (phon. akoowee'kch)
a kinaa' s'isaa' tin has akoo's'itch.
Aa ach wusnee'x du x'oo's,
dei yaa woosh xani yei haa datee'yi.
A yoo doctor-ch daa' yoo' akoo'lgingi awstee'n,
du yaa' lk'ei', (phon. du waa')
ach x'ei'woo's',
"Daa' sa atx yee'ystee'?"
Aa'n akanee'k, "Aa's daa'k'oo'x'u ayaa'
ach wusnee'x yaa' ax x'oo's,
tee'l tlen'."
Aa yei' awei' xwaskoo' yaa't'aa,
yaa' k'oo'x' ka yaa' kayaa'ni tin woo'sh xoo' yei'
wt.snee'yi,
aa'de atx dutstee'yi ye.

As soon as it started coming loose,
they would change the bandage again,
and after that,
the tree pitch.
It was there,
the tree pitch,
on the piece (of hide);
they would bind it on;
they would tie it over it with cloth.
That is what healed his foot,
when we were already living together. (i.e., married)
When the doctor was examining him he saw it;
he was amazed,
(and) asked him,
"What did you folks use?"
He told him, "Tree pitch
healed my foot,
a large wound."
That is what I know of this,
the pitch and the herbs, in combination with each other, (lit., being mixed together)
the way they are used.

ATX̲A DAA'T AT

K̲alnaa'kw x̲'ei'dax̲

Aa taa'kw ee'tinax̲ g̲unei' woo'xee'xch wei' at x̲a,
shux'aa'nax̲ dis dutee'w nuch,
March giyoo',
K̲ux̲de Dis yoo' dusaa'gun Lin'gitch.
A y̲at awei' k̲unalgas'jin y̲an shkwaa'de
goo' sa chaa'tl aa'ni, aa' yei' y̲atee'y̲i t'aa'k,
aa' k̲unt.ei'ch.
A yaa naxw atx̲ dustee'y̲in,
tlei'l y̲ee'dadi yax̲
dlei't k̲aa' chyax̲ awe,
tix' kuly̲at';
naxw, k̲a ee't has a.oo' nujin
ee't a kaa' dunak̲ws'in.
A goo' sa diy̲aa'nax̲ a
k̲a yaa s du itnax̲ a,
ch'a daa' sa kwei'y̲x has oo'lyex̲ch;
woo'sh kagei' kawdahaa'y̲i tsaa',
ax' has ajinak̲x nuch yoo naxw.
Naa'k̲wch has awoo'snak̲wch.
Aya x'oo'n gaa'w x̲'aa'nax̲ sakwshe has aw'skoo',
ayu x̲'aa'kdiyei'x' ayoo',
yei'l sat.aa'x̲ch.

CONCERNING FOOD

by Emma Williams

In spring the food (cycle) begins,
they count as the first month,
March I guess;
the Tlingits used to call it Return Month.
In that (month) they would move to camp,
behind where the halibut grounds are, (lit., to the landward side of ...)
they would live there.
They used halibut hooks,
not like nowadays,
the way the white people do it,
(with) long lines;
they had halibut hooks, and sites,
they fished for halibut on their sites. (lit., they baited (hooks) on the float sites)
Wherever they could, on the other side,
and behind them,
whatever (they could) they used as landmarks[3];
when (their sightings) intersect,
they let go of the halibut hook.
They baited them with octopus.
After so much time (had elapsed) they knew;
sometimes,
they heard a raven cry.

"Haa', de aa'wax'aa'kw yoo' a;
chaa'tl de a naa'wu."
Ch'u tle aa'de daa'k has ukoo'xch.
A yax sgwach, chaa'tl yande yatxáa'x'w nuch.
A ya shaa'ch ku.aa',
ch'u tle xash nuch woo'xee'yi itx' tsaa' yoo chaa'tl,
tlei'l tsu a too'ch yoo' txashk,
woo'xee'yi itx'.
Ch'as a koo'wu aa'x dulxashch shux'aa'nax,
yoo' a hee'ni ka a shei'yi
tle a too'nax daa'k kadei'ch.
Aa', yaa' it aa yakyee'x' awei' tsaa',
natxashch wei chaa'tl,
a yei' yax shayattee'ych, ei'naa' kax'.
A xaa's'i woo'xoo'gu awe tsaa's woo'shdax kat.lx'as'x nuch.
A yuwaa'x'ee'shi kustee' nuch;
gagaa'nnax dusxoo'k nuch.
Yoo k'adei'n kawoo't'ee'x'i tsaa's
nei'lnax has yandusxoo'kch,
ch'u tle woo'sh kaa'de s akoochakch.
Tlei'l yaa yakyee' yax t'ee'x' daa'kakoo'gu koo'stee'yin;
ts'as dusxoo'k nujin at xa.
Aa , yaa yan shuwoo'taa'ni yaa chaa'tl,
yaa laa k'ask gaa'wut koo'wahaa',
a tsu kutstee'.

"Hah, it made a special cry;
there is a halibut on (the hook)."
They would go right out (to get it).
Right away, they kept bringing halibut ashore.
Now the women
would cut up the halibut the next day, (lit., after staying overnight)
it was not cut up (when) fresh,
(but) the next day.
First they cut just the tail off,
(and) the water and the blood
would run out through there.
Not till the next day
did they cut up the halibut;
thus they hung it up by the head on a rack.
When the skin was dry they would slice them up thin.
There is dry fish made from the belly;
it is sun-dried.
When it was good and stiff
they would bring them inside to dry,
and pack them in stacks. (lit., on top of one another)
They didn't have freezers as they do today;
they just dried (their) food.
Now when halibut (season) was over,
it was time for (gathering) seaweed;
there was that also.

Tlakw aa'x yei' daa'tnei' nuch yei',
a t'aa'de kunalgas'ch,
a daa' gatnakch yaa laa'kask.
Tlei'l yee'dadi yax dus'ee'gun ch'aa'kw,
ch'as kat.st'aa't' nujin, lakt too'de.
Lakt yikgaa' yax kudagei' kat.st'aa't' nuch.
Ayu x'oo'n dahee'n sa
gagaa'n too'x' yux yei' yaa' kt.snee'ch,
aa' yax dul.atch,
tsu aa' yax dul.atch.
Has oo'skoo'wch k'adei'n woo'xoo'gu.
Aa yaa'x' awe taa'kw niyis,
wei suk laa'x yei' nt.snee'ch.
A tsu k'adei'n dusxukch,
a x'aa'x' awei's
wei' laa'k'ask kei' s akoo'chakch aa'n,
lakt too'de.
Ach tlei'l woo'sh yax koo'ls'ee'x'w nuch yoo'.
A kinaa' tsu,
ch'u tle yoo lakt a kinaa'haa'di aa'n has
ax'ei's.axwch,
taa'kw tu.atxaa'yi ayaa'.
A ayoo' te a kinaa' yei' nt.ei'ch,
a kudaa'lix nastee'ch.
Tlei'l kwa ch'aa'kw a kinaa' yei' utixx'w,
aa'x yei' nt.snee'ch.
Yei' awe, ka yaa yaa'lulei't yoo' twasaa'kw,
a tsu lei'ndax dakde yei daa'tnei' nuch.

They always gathered it in this way:

they would move to an area behind it;

they would busy themselves getting seaweed. (lit., stand around seaweed)

They did not smoke it long ago, as they do today,

they just pressed it into patties in bentwood boxes.

They pressed it to the right size to fit in the bentwood boxes.

So many times

they would put them out in the sun,

(and) turn them over,

and turn them over again.

They knew when they were well dried.

And at this time, toward winter,

they would get dried grass.

They dried it well also,

and in between the (layers of grass)

they would pack seaweed with it (lit., pack up, i.e. by stacking up)

into bentwood boxes.

So in that way they would not stick together.

Also, on top,

they would tie covers on the bentwood boxes, (lit., they would tie the mouths of them with the covers)

food for the winter,

Then they would put stones on top of them,

for weight. (lit., it is its weight)

But they were not (left) on top for long;

they were taken off.

So it is, and (what) we call cockles,

they would bring them up from the tide flats too.

A tsu, too'tl'akwx dulyex nuch,
yan wus.ee'yi itx' ayoo'.
Yoo laa'x, laa'x ayoo' atx dustee'.
Yei' kulsaa' kat.syexch,
ka ch'u kat.lkas'ch,
ayu woo'sh yaa' kawdutlk'wat'i yax daa'tnei' nuch
yoo yaa'lulei't.
A too'nax dultsuwch yoo laa'x kawdutsyexi at.
Dusxoo'k yax kudagei',
yei' gusgei'nk'.
A tsu at x'ee'shi yax dusxukch,
tle k'adei'n uxukch.
A tsu, has aya.ei't' nuch,
a ku.aa' kutaa'n tu.atxaa'yi sakw ayoo'.
Kuw'daxee'l'i t'ei'nax
has axaa' nuch.
A yaa'x' awei' kutaa'nt koo'haa'ych,
tsu kunalgas'ch hee'n watde.
Kaa' hee'nx'i kustee'yin naa',
ch'a wei kaa'i hee'ni kustee'yin,
ax kulagaa's'.
A watx' at x'aan hitx'i aa' yax has awoo'lyei'xin.
Woo'sh dakadin kukandak'it'ch,
kaa' hee'nx'i watde.
Xaa't hee'n yikt gahin,
a ayoo's aa' duk'ix't nuch,
aya dusxoo'kch.

These they also made into blocks[4]
after they were cooked.
They used red cedar.
They would shave them thin,
or else split them,
and they then arranged the cockles so that they were sort of folded together.
They would thread them on (thin-)shaven red cedar. (lit., they poked it through them)
The right size for drying,
small.

They also used to dry (fish) for dry fish;
it would get good and dry.
They would put that up too,
but it was for food for the summer.
After they had been working like mad, (lit., troubled)
they would eat it.

At this time it became summer, (lit., here)
(and) they would move to the mouths of streams.
The tribes each owned their own streams, (lit., there were one's streams, the tribe's)
they owned streams,
they moved to them.
They built all the smokehouses at their mouths.
They went in different directions,
to their streams.
When fish swam into the creeks,
they would catch some by gaffing them,
and they would dry them.

Aa' a xoo`x yaa kugalagas'ch,
yaa' ax xan aa` du tlaa'ch ax ee`n kalanik nuch.
Goo` sa yei' kugei`
ax' wudutsxuk.
Ch'a ax', chilk yoo' ayasaa'kw,
chilk dulyexch aa`s tlenx'.
Aax awe a shee`yi kax' dakee'x',
tle ch'a ax', hitx' saa'ni yei' dwasaa'kw chilk,
ch'a ax' has ajinakx,
tsu ch'a goo't aa` hee'n wat,
yaa woo`sh itx yaa` gadahinch yaa xaa't,
ax' ayoo`, a xoo`x yaa` gakuxch,
yaa` has galagas'ch.
Yaa'x' awei` yei`st koo`haa'ych,
aa, tsu has nalgas'ch,
yaa guwakaa'n ax' has ungaa`.ee`ni yei'de.
Haa a tsu, kaa'x'w las'aa`gin tlagu kwaa'nx'i,
a tsu ikde katxut'x'w nuch yoo guwakaa'n.
Aa shaa'ch awei`s woo'shdax has akalak'etl'x nuch,
yoo' a gatsdaa`dlee`yi
ka a xikdaa`dlee`yi.
A s'oo'gu,
ch'oo shux'aa'dax tle yax yat.ls'uwch.
A tsu ch'u tle gan kaa`nax,
ch'u tle tlaa'kw,
tlei'l daa`gei'nax ux akat.ls'ekx yoo' at,
ch'u tle tlaa'kw, x'aa`n kinaa',

They would move along with the (salmon) (lit., among them)
my husband's mother used to tell me.
Where there were lots
they would dry them there.
Right there, caches, she called them,
they made caches (in) large trees.
Then, up on the limbs,
right there, (in) little houses called caches,
they would leave them there,
(and) again to the mouth of a different river --
the salmon were swimming to one after another --
there they travelled along with them; (lit., among them)
they kept moving on.
At this point it became fall,
and they would move again,
to where they could kill deer.
(In) this also the men of long ago were industrious,
They would drag the deer down to the beach.
The women would dismember them,
the thigh meat
and the shoulder meat.
The ribs
they would chop off the first thing.
Right over the fire too,
Quickly --
they would not smoke it slowly --
(but) quickly, over the fire;

ch'u tle t'oo`ch' yax naganee`n
ch'a yoo'k', yoo',
du ee'shch xaa`n kanik nuch yaa' ax xan aa`,
yoo dlee`y, tlei'l daa`gei'nax dusxoo`kch,
uls'ixch daa`gei'nax yaa` kananei`ni.
Ch'u tle ayoo' a shoo`wu u.ee'ych,
yoo dlee`y kaxt.sxoo`gu,
yei`sx' yei` daa`tne a.
Yoo taa'y k'oo`das'i yoo' dwasaa'kw,
yoo tlax yataa'yi aa` guwakaa'n,
a daa`dax yoo` dwats'et'k yoo taa'y.
Tsu ch'a goo't dusxukch.
A ayu a tsu,
taa'kw niyis, yan has oo`sxukch.
Yoo taa'y k'oo`das' ku.ayoo`
yoo at x'ee'shi tee'yi yoo' toosaa'kw nuch,
a t'aa`gix has oo`lyexch.
A t'aa`gi dus.ee'ych,
aa`n has axaa` nujin.
Ayoo yei' awei` atxa yan dusnee'yjin taa'kw niyis.
Yaa guwakaa'n shayadahei'nin ch'aa'kw,
ch'oo` l dlei`t kaa' kugoo`stee`ji.
Ch'a goo`x' sa a ee`tinax kuwatee` yaa' atxa,
yei` daa`tnei'yin ch'aa'kw.
Yaa yee`dat ku.ayaa` tlei'k'.

as soon as it turned black

quickly, like this,

my husband's father used to tell me,

they did not smoke the meat slowly,

(because) it would spoil if it got done slowly.

It would get just partially cooked,

when they were going to dry the meat,

which they put up in the fall.

They are called "fat coats",

really fat deer;

they would cut the fat (layer) off of them.

These were also dried.

These too,

they would dry them for winter.

The "fat coats",

what we call soaked dry fish,

they would make them along with it. (lit., they make it its side dish)

They cooked them along with it,

(and) they ate them with it.

That is the way food was prepared for winter.

Long ago deer were plentiful,

before there were white men.

Whenever they had need of food,

they would get some long ago. (lit., gather, or work on it)

But not these days.

Ayoo shayat.hei'ni ku.oo' de tlei'l yan shkwa akooshtan,
yaa kaa' jee'de yaa' duchgeyi yax yatee'
ldakat yaa' atxa.
A yei' awei'.
Tsu a tsu,
yan gaxuk yaa guwakaa'n dlee'yi,
tsu yax yakat.st'ax'ch, (phon. tsu wax)
aa'de gadwaxaa'yi yax kwdagei'.
K'adei'n yan wus.ee'yi ayaa' tsaa',
yaa guwakaa'n dlee'yi,
a tsu dusxukch.
K'adei'n woo'xoo'gu ayoo',
yoo x'akaw'dutls'igu tsaa' taa'yi,
a ee'xi kaa'de yei' nt.snee'ch.
A tsu taa'kw niyis has algei'w nuch,
tsaa' ee'xi kaa'dei'.
Aya s agwaxaa'yi,
ch'a waa'k'w sa koo'gei',
aa'de kaxtxaa'yi yax,
a kaa'x kei has atee'ch nuch.
Yoo lakt kax' ayoo', a tsu yei' nt.ei'jin.
Yoo haa shkwaa'de kawtk'ee't'i aa' ku'oo',
yei' awei' sh x'adaa' yan has udanaa'kjin ch'aa'kw.
Tlei'l hundaa'kahididax atxa duxaa'yin,
yaa haa tlagu kwaa'nx'i.
Sh x'adaa'x yoo' kda.atk nujin,
atxa yei' kugei' woo'sh gunayaa'de.

91

Now many people do not go to summer camps, (lit., do not frequent camps)
(and) they are sort of stingy (lit., it is like they are stingy)
(with) all these foods.
That's how it is.
Again,
when the deer meat had finished drying,
they would cut it all up into serving pieces,
the right size for eating.
Then when they were done cooking,
the deer meat,
they would dry it again.
When they were good and dry,
fried seal fat,
they would put it into its oil.
They would save that also for winter
in seal oil. (lit., into ...)
When they were going to eat them,
rather small, (lit., just so itsy big)
as they were to be eaten,
they took them out.
They also kept them in bentwood boxes.
Those who have gone on before us,
that is how they used to prepare their food long ago. (lit., thus they stood about their mouths)
They did not eat food from stores,
our ancient people.
They would prepare food for themselves, (lit., they would go about their mouths)
a lot of food of different kinds.

Yaa kutaa'n tutlei'gu tsu,
kanee'gwal'x has alyex nujin.
Yoo woo'sh gunaa'de,
yaa tlei'katank,
ka kanat'a,
kanee'gwal' sakwx has oo'lyexch.
A tsu, ya lakt kaa'de yei' daa'tnei' nuch.
X'aa'l' tin has akoo'chakch.
A ayoo' a tsu,
yaa yee'dat tlei'kw tooxaa'yi yax kwshei',
yoo dlee'y ka ch'u yoo' at x'ee'shi yan has awoo'xaa'yi itx',
a awei' has axaa' nujin wei kanee'gwal' a itde.
Has du atxaa'yi ee'ti aa'yix has aw'lyex.
Yei' awei' xwaskoo',
i jee't xwaa'tee' ya sh kalnee'k.
Haa yaa de tsu xat x'akaa'wakaa' ayaa',
yaa haa xant wagudi yee's kaa'.
Aya du twaa' sgoo'
yaa gaa'l' daa't at ch'a yei' gugei'nk' kaxwanee'gi.
Yaa yee's taa'kwdax,
Nas'k aa' dis yat,
March yoo' dwasaa'kw,
agiyaa' Kuxde Dis yoo' twasaa'kw.
A yee'ni yawoo'xee'yidax ayoo',
yoo gaa'l' yoo Lin'gitch ch'u tle tleeyei' yoo' nasnee'ch;

Also summer berries,
they would make into preserves.
Different kinds,
huckleberries,
and blueberries,
they made into preserves. (lit., into what was to be jam)
They would put that into bentwood boxes too.
They packed them with skunk cabbage (leaves).
That too,
I suppose in the same way that we eat fruit nowadays,
after they had eaten meat or dry fish,
they would eat those preserves afterwards.
They used it for dessert. (lit., that which is after their meal)
That is what I know;
I have given you this story.
He has asked me to speak again,
this young man who has come to us.
He wants
me to tell a little bit about clams.
From the New Year,
on the third month,
March, it is called,
I think it is the one we call Return Month.
After the middle of the month
Tlingits leave clams alone;

tlei'l duxaa' nuch.
Yoo a tu.adi s'oo'w yax yaa' ganee'ch yu.
Ayaa ax xan aa' du tlaa'ch
ax ee'n kalanee'k nuch,
"Tlei'l kaxyeexaa' gaa'l'
yaa dis yee'n too'dax;
ch'u tle x'akaxyeenaa'k."
Ch'u tle tsoo' yei'su disi yat tsaa', October,
aa' a yee'n tu yawuxee'yidax tsaa' (phon. tu wawu ...)
tsu gunei' duxaa'ych yoo gaa'l'.
Yaa koo'x' kudagei'k nuch yoo' ayoo',
kutaa'n too'x' duxaa'yi.
Ach ayoo' x'atnaa'kjin yoo gaa'l',
tlei'l has ooxaa' nuch.
A yaa yaa'lulei't yoo' twasaa'gu aa' ku.aa's,
a tsu tleeyei' yoo has anasnee'jin aa' duxaa'yi.
A yaa May, yoo' twasaa'kw,
Taa'kw Ee'ti Disi,
a yaa'dax tsaa'
tsu gunei' duxaa'ych yoo yaa'lulei't. (phon. yoo' waa'...)
A yei' x'ayakaa' nuch,
yaa ax xan aa' du tlaa',
"Dei yak'ei', de a gaa'wu ayaa'
yaa yaa'lulei't tsu tooxaa'yi.
Kutaa'n xaa'di de a kax yaa'wax'ak yu a,
dei woo'k'ei' duxaa'yi."

they don't eat them.
The insides start turning green.
My husband's mother
used to tell me,
"You should not eat clams, (you plural)
after the middle of the month;
you should just stop eating them."
Again in the fall month, October,
not until after the middle of the month
do they start eating clams again.
They are poisonous (lit., they are harmful to one, thus)
when they are eaten in summer.
For this reason they stopped eating clams;
they didn't eat them.
But what we call cockles,
they also left off eating them.
May, we call it,
Spring Month,
not until after (May)
did they start eating cockles again.
She used to say,
my husband's mother,
"It's all right now; it's time now (lit., it is good...)
for us to eat cockles again.
The summer salmon have now swum over them;
it's a`l right to eat them." (lit., it has become good)

Aa'gaa' yu gaa'wx' tsaa'
tsu gunei' tooxaa'ych yoo yaa'lulei't.
A yei' ayaa' haa' ee'n katnik noo'jin.
Ach ayaa' shayathei'ni gaa'w
yaa dlei't kaa'
has du ee' kaw'tgei'k;
kutaa'n, ka ch'u taa'kw ee'tix',
ch'oo' has axaa' nuch,
aya Lin'gitch kwas tlei'k'.
Ch'u tle ayoo tleeyei' yoo nt.snee'ch,
has aw'skoo' a daa't at ach ayoo'.
Ka yaa't'aa' tsu,
a kaa' daa'k xat sei'wahaa',
yaa ax xan aa' du tlaa'
yei' haa daa'yakaa' nujin,
"Hee'n taa'k aa'si daa'dax lil yaa'k yeexaa'k.
Koo'x' kutgei'k
yoo hee'n taa'k aa'si daa'dax yoo yaa'k yei' wsnee'yi."
(phon. yoo waa'k)
Has awstaa' yoo woosh dashaa'yi --
ayu a daa't tsu ax ee'n sh kalnee'k --
a yoo hee'n taa'k aa'si daa'dax ayoo'
yoo yaa'k yei' has aw'snee', (phon. yoo waa'k)
taa'kw ee'ti.
A yu has du ee' kaw'tgei'k;
ch'oo daxnax has has woo'naa',
yoo yaa'k has awoo'xaa'yi. (phon. yoo waa'k)

At that time
we would start to eat cockles again.
That is what we were told.
So, many times
white people
have been poisoned by them;
in summer or spring,
they still eat them,
but not Tlingits.
They just leave them alone,
because they know about them.
And this also,
I remember,
my husband's mother
used to say to us, (lit., about us)
"Don't eat mussels off of submerged logs. (lit., water bottom trees)
They are poisonous
when mussels are taken off submerged logs."
A married couple boiled them --
she also told me about this --
off submerged logs
they took mussels,
in spring.
They were poisoned by them;
they both died
when they ate the mussels.

Ach ayoo' axaa'x' x'akaw'dutlgei'k nujin.
Yaa ax chaa'nch ax ee'n kanik,
"Lil hee'n taa'k aa'si daa'dax yaa'k yei' daa'ynei'k;
koo' kutgei'k."
A ayaa' ach xwaskoo'
yaa Lin'git atxaa'yi;
ach ax yatx'i tin kaxanik noo'ch,
goo't'a gaa'wx' sa tsaa'
tsu gunei' duxei'x,
yaa hee'n taa'k atxaa'yi.
Shayathei'ni gaa'w,
de yaa dlei't kaa' a jee't woo'tee'.
Yaa taa'kw ee'tix' ka yaa kutaa'n yee'nx'
ch'oo' has axaa' nuch.
Ach ayoo' yaa haa shkwaa'de woo.aa'di aa'ch,
haa ee'n has akalanee'k ach ayaa',
yaa haa xant wagudi yaa yee's kaa',
haa' yoo x'atangi akashaxee't,
ayaa yei' ayaa' du jee't xwaa'tee'
yaa hintaa'k atxaa'yi daa't at,
yei' kaa'wagei'.

So they used to consider them poisonous for eating.
My mother-in-law used to tell me,
"Don't gather mussels off submerged logs;
they are poisonous."
Thus I became acquainted with
Tlingit foods;
so I tell my children
at what time
they begin to eat them again,
seafoods.
Many times
white men died from it.
In spring and the middle of summer
they still eat them.
For this reason those who have gone on before us,
because they told us (about it),
this young man who has come to us,
(who) writes our language,
I have given this to him
about seafoods;
that is enough.

OO' TSKAA'YI SHAA' WAT

Kalnaa'kw x'ei'dax

Aa' yaa'du,
haa shagunkax' katnik nuch yoo x'atank.
Yee's shaa' jis ayaa' kutstee',
yoo' ax ee'n kaw'dwanee'k,
yaa oo'tskaa'yi aa' gukaa'x'
katnik nuch yaa yoo' x'atank.
Ch'aa'gu kwaa'ni,
tlei'l yee'dat aa'de kutwa.uwu yax
kut.oo'wun ch'aa'kw.
Yan shkwa hitx'i
l uldoo'k dei'n kwa daa'tnei' nuch,
yoo' at akin ye,
tlei'l ch'ei'x'w too' yei' oo'kee'ch.
Yoo gan daa' l uldoo'k dei'n has ana.ei'ch.
Hei'l goo'haa' nuch yoo l'ei'w,
yoo gan daa' l'ei'wu yaa' nalch'ex'u,
ch'u tle aa'x woo'sh kaa'de kant.hei'ch,
tsu gande.
Yoo nei'ldax ax anaa'.aa'di yei'de
kat.lxei's' nuch.
A ee'tix' ku.ayoo's,
yee's aa' l'ei'w tsu aa' nei'lde duhutx'w nuch,
kaa' gushkahaa'di kat ayoo',

THE LAZY WOMAN

by Emma Williams

Here is
a story that is told about our past. (lit., a speech)
It is for young women,
so it was told to me;
for the benefit of lazy ones (lit., on the ears of . . .)
this story is told.
The old people,
not the way we live now,
they used to live long ago.
The summer camp houses
they would keep them clean,
where they lived; (lit., sat)
they did not live in filth.
They would keep the fireplace clean.
The sand could always be seen,
(and) when the sand around the fireplace was getting dirty,
it would be scraped up into a pile (lit., scraped off it (the floor))
and (taken) outside.
On the (ground) where people went out from the house
they would dump it.
After that
they would bring in fresh sand,
in their aprons,

ka ts'anei',
daa' sa kaa jee' yei' yatee' a kat,
yoo yee's l'ei'w yu gan daa', (phon. yoo wee's)
ch'u tle ldakat a daa' koo'xatch.
Aa yei' akee'ch ye,
ka yoo aa' axex'xw ye tsu,
a kaa'x shawtkee'yi yoo',
ch'u tle dakde kat.lk'wat'ch,
yoo gan kei'l'i kals'ee'sxi nak,
kat.lk'wat'ch kaa x'oo'wu.
Ka yaa aa' at kaxtxaa' ye tsu,
A yis gaa'ch ayoo' du.aa'gin ch'aa'kw;
yoo laa'x daa'yi gaa'chx dulyexch,
a yangaa' kwdagei'.
A yoo' at kaxtxaa'yi,
aa' daa'k du.axch,
yoo kaa' atxaa'yi a kaa' yei' naxt.ei't.
A daa' woo'skee'ych,
at yatx'i
has du tlaa', ka has du ee'sh.
Ka yoo has du s'ix'i tsu,
kutstee' a saa'yi yoo l'ei'wu atx dustee' nuch,
kilaa'x'w saa'ni yax;
a kax has at xaa' nuch has du s'ix'i yax.
A yoo yan at wudoo'xaa'yi ku.ayoo', (phon. yoo wan)
ch'u tle yoo s'ix'gaa',

and (in) baskets ,

in whatever they had;

(they put) the fresh sand around the fireplace,

all the way around it. (lit., it would extend all around it)

Where they sat,

and where they slept too,

when they got up from them, (lit., ...thus)

they would just fold them back (against the wall);

to keep ashes from settling (on them)

they would fold their blankets up.

And where they were going to eat also,

they would weave mats to put down there long ago; (lit., for it)

they would make mats out of red cedar bark,

the proper size.

And when they were about to eat,

they would lay it out there

to put their food on.

They would sit around it,

children,

their mother, and their father.

Also, their dishes,

there is a name for the wood they used,

like little platters;

they would eat from them as dishes. (lit., on them)

But when they had finished eating

(with) moss,

yoo aa's wan xaa'wu yoo' dwasaa'gu aa' yoo s'ix'gach
dulgei'kw nuch yoo has du s'ix'i.
Ganltaa'de dulgich nuch yoo s'ix'gaa'.
Ayoo', u tle tsu has ayakoochakch a it at xa yis.
A yaa't'aa' aya ax ee'n kaw'tnee'gin,
yoo shaa'wat, tlax waa' sa kwshei' oo'tskaa'.
Yee's shaa'wat ayoo'.
Yan has at gaxei'n ayoo',
tle woo'sh kax kagalyas'ch yoo x'aa'n goo'k.
Aa'x ayoo' du x'oo's ashakoo'lyench,
du s'ix'i kwa ch'a ax' has du atxaa'yi kaa'de yaa' gaxukch.
Tlei'l oo' tle yei' akoolgwei'ch,
tlei'l yoo' awoo.ei'k.
Yu du dei'nx yaw'skiyi aa' shaa' kwa
ch'u tle tlaa'kw has du s'ix'i has akanalgwei'ch,
u tle tsu s ayana.ei'ch,
ayoo hu kwaa' tlei'k'.
Ayoo taa'kw ee'tide yaa' kukgahei'n ayoo',
yoo' atxa kaa' jee' yaa' kagoo'.ats'ch.
Ayaa a x'aa'x gaa'w yaa' xixch nuch, (phon. gaa'w waa)
tsu has at woo'xaa'yi.
Ayoo tlei'x' yakyee' ayoo' kuwak'ei',
aya gaa'nt aa'wa.aa't.
Yoo shaa'wat kwa ch'u we nei'l x'aa'n daa' at aa',
woo'sh kax kawtlyaa's'.
A yaa'k'udax awei' wudutstee'n wei dei'kee'x yaa' yana.ei'n wei kee't.

with the moss which is called "spruce hair", (i.e., Usnea)
they would wipe their dishes.[4]
They would throw the moss into the fire.
Then they would just store them away for the next time they ate.
Now I was told this (story)
(about) a woman who was ever so lazy.
She was a young woman.
When they finished eating,
she would simply cross her legs in front of the fire.
Then she would wiggle her feet, (lit., shake)
while the food was drying on her dishes. (lit., her dishes, right there, they dried onto their food)
She never wiped them off;
she never put them away.
The women who sat near her
wiped off their dishes right away, (lit., quickly)
(and) put them away again,
but she didn't.
Now when spring was coming,
food used to become scarce.
So they would go for stretches without eating. (lit., time would elapse between when they would eat again)
Now one day the weather was fine,
and people were walking around outside.
But that woman was still sitting inside by the fire; (lit., around the fire)
her legs were crossed.
All of a sudden they saw (a school of) killer whales swimming out there.

Awe shaa' ka at yatx'i,
de ee'kt walaa', ikde has loo'wagoo'k.
Awe u tle has oo'lxei's',
wei dei'kee'x yaa' yana.ei'n kee'tde,
yei' has x'ayaka,
"Haa x'ei't aywoo',
haa x'ei't aywoo'.
Haa ee't yaa'n wahaa',
haa yatx'i has du ee't yaa'n wahaa'."
A ch'oo' at has nagi awei',
has du yakaa'nax kei yaa'wagoo' yoo kee't. (phon. du wa-)
Awe tlei'l wut.stee'n,
waa' sa at wutsnee' yoo lakt.
Yoo ee'k soo'gu, laa'gak yoo' twasaa'kw,
s'oo'w yax nastee'ch,
a ayoo' yoo lakt yax wudutlyex.
Wei' aa'de at kaw'dwa.at,
we shaa' ka at yatx'i,
awei', a kat has awoo'lgee'ni awei',
has aw'stee'n daa' sawei' ee'x.
Ch'u tle at kaw'dwa.at wei shaa' nei'lde.
Daa' sa has aa'washaa't s'ix',
ee'x yinaa'de at kaw'dwa.at,
A yoo shaa'wat awei' tsaa't wei'ga awe wut.ak.
Wutgoo't. (phon. wutgɪɪ't)
Aa'x aa'washaa't yoo du s'ix'i,
a wei s'ix'gaa' hei'l kei' oo't'ee'ch
ach akugaa'xlgoo'wu at.

The women and children --
it was now low tide -- ran down to the beach.
Then they made a request, (or, prayed)
of the whales swimming out there; (lit., to the whales)
they said,
"Send us something to eat,
send us something to eat.
We are hungry,
our children are hungry."
While they were still standing there,
the killer whales surfaced in front of them.
They didn't see
how that bentwood box was made.
Beach grass, which we call eel grass,
which is green,
was formed into a bentwood box.
They rushed to it in a body,
the women and children,
and when they looked in it,
they saw what it was -- oil.
Then the women rushed home,
They grabbed whatever (they could), dishes,
(and) rushed (down) toward the oil.
But that woman was caught unprepared.
She stood up.
She grabbed her dish (lit., from there)
but she couldn't find any moss
to wipe it out with.

Awe ch'a du koo'n awe aa'x aa'washaa't.
Aa'n ee'k nagut
yoo a kax has at waxayi s du s'ix'i.
Yoo' atxa a kat wusxuk.
Hei'l a kaa'x yei' oo'lgwei'ch.
At kaw'dwa.at wei shaa',
ch'a wei kaa';
wei' ee'x taa'x has al.aa'di.
Awe ch'u yaa' nagudi a wei shaa'wat, (phon. ch'u waa')
ch'u kaa' jee'gaa' yakaa'wagei',
wei shaa'wat kwa ch'oo' ee'k nagut,
awe tsu kei' yaa'wagoo' wei kee't.
A yax has sat.axch,
yoo ax ee'n katnee'gi yoo kee't,
dakde kei yaa'wagoo',
"Xxxxxw," has wudwa.ax.
Ch'u tle yoo ee'x tsu a ee'tix has ayaw'tlgin,
awe ch'u tlei'l a xant ugoo'tji,
yoo oo'tskaa'yi shaa'wat,
yoo' ee'x ku.a tle hoo'ch'.
Aa'x awe wei' shaa'ch kaa'washuk,
"Cha daa' agee'skaa'."
Ach ayoo' ch'u tle ch'a tlakw at yatyekch,
ldakat yakyee' too'x',
kaa dei'n adi l uldoo'k dei'n daa'tnei' nuch.
Tlei'l tsu du x'ei'x aa' wttee' yoo' ee'x.
Ayoo', ach awe du dei'n aa' shaa'
ldakat has ayaa'wadlaa'k,

So she grabbed the hem of her (dress). (lit., ...from there)
She was walking down to the beach with
the dish they ate from.
Food was dried on it.
She couldn't wipe it off.
The women rushed there in a body,
(and) even the men;
they were dipping (their dishes) in the oil.
But while the woman was still walking along --
there was still plenty for everyone, (lit., for one)
(but) the woman was still walking down to the beach --
the killer whales surfaced again.
They sounded like this, (lit., they were heard like it)
the killer whales, I was told, (lit.. ...about which it was told to me)
(as) they surfaced (and swam) out to sea,
"Whoo-oo-oosh," they went. (lit., they were heard)
Then they looked at where the oil had been,
before she got to them,
the lazy woman;
but the oil was gone.
Then the women made fun of her,
"That's what you get for being lazy."
That is why they were always prepared,
every day;
they kept their possessions clean.
And no one gave her any of the oil.
So that's why the women next to her
all got some;

yoo ee'x has du x'ei't wudwawoo'
yoo kee'tch.
Ayoo' yaa sh kalnee'k
yaa yee's shaa' jis ayoo', aa'x wudwatee',
ch'u tle ach has yat.ljee' nuch yoo yee's shaa'. (phon. yoo wee's)
L uldoo'k dei'n at ee.aa' ye,
ch'u tle l uldoo'k dei'n.
Ka ch'a tlakw at yatyekch,
ch'a daa't yis sa yax kunee'.
Yoo' yoo' x'atank ayaa' wudutlyex,
yaa yee's shaa'x sitee'yi aa' jis ayoo',
tlaa'gu yax ayoo' woo'tee'.
Ach yat.ljee'yi yax,
du jee'x dutee' nuch yaa yoo' x'atank.
"A tlakw at yanayekx,
a tlakw at yanayekx.
Yaa i dei'n adi, ka yaa' i x'ayei'di,
l uldoo'k dei'n."
X'aa'kdiyei'x' ayoo',
tsu ch'a kwnayei'dax aa'ndax,
kaa ee'gayaa'x yakw koo'x nujin.
A yis ayoo' tsu, yax kunee' nujin.
Tlei'l yoo' a, ch'a ax' has oo'ltinx noo'jin,
kaa aa'ni ee'gayaa't yakw gakux,
ch'u tle ch'a aa'doo' sa
ch'u tle nagutch has du t'aa'de,

111

the oil was sent to them

by the killer whales.

This story

was told for (the benefit of) young women; (lit., was taken up for...)

young women were admonished by (being told) this story.

(Keep it) clean where you live,

(keep it) clean! (lit., just clean)

And one is always prepared,

ready for whatever (may take place) (lit., one is ready)

This story was made

for those who are young women;

it was like a fable.

As admonishment,

they were given this story. (lit., she was...)

"Always be prepared,

always be prepared!

Your possessions and your eating utensils,

(keep them) clean!"

From time to time,

from different villages,

boats would come to the beach below one's town.

They were (always) ready for this.

They didn't (sit) there (and) watch them,

when boats came to the beach below one's town;

somebody

would go right down to meet them,

"Haa't yee'.a.

Nei'lx' haa't yee'.a.

X'aa'nak'w goo'kx' daa'k yee'.a."

Ch'u tle aa' nei'l has oo'.aa'tch

yoo' aa'de has wudwa.ee'x'i aa' hit yee'de.

Ch'a a yax sgwach,

ch'u tle yoo shaa'wat tle aa' yax unoo'kch.

Du atxaa'yi a too' yei' aya.uwu lakt akookel'ch.

Ayoo' a yis yan at unee'ych,

yei' at woo'tee'yi.

Ch'u tle daa'k yei' oo'snee'ych du x'ayei'di, l uldoo'k,

ka yoo gaa'ch yax akagayei'ch.

A kax' a x'ei'x has at natee'ch,

yoo nei'lde has aa'waxoo'xu ku.oo'.

Yei' ayoo' has shukatjei's' nujin yee's kuna.oo',

ya yee's shaa',

yan kaa'wawadi aa' shaa'ch has du ee'n yoo' x'ala.atk nuch.

He yei' ayaa' at yatee' yee'dat.

Yoo' ayoo' ax ee'n akaa'wanee'k,

yaa' ax xan aa' du tlaa'ch.

Hei gwal oo'tee'n nujin ,

gwal tlei'l tlax a yax daa' sa yaa nei'lx' yei' jee'xane.

Ach giyoo'

woo'sh itde ax ee'n akaa'wanee'k yaa sh kalnee'k.

Yaa yei' xat daa'yaka,

"Yee'dat ku.aa' dlei't kaa' kustee'yi ayaa',

katoo'kayaa' a yax kutoo.oo'wu,

"Come!

Come in to (our) house.

Come up (and) sit by (our) little fire."

Then they went right in

to the house they were invited to.

Right away,

the woman would turn around while sitting.

She would untie the bentwood box in which she kept her food.

They were always ready for

something like that to happen.

Then she would take her clean tableware right out,

and she would spread out the mat.

They would feed them on it,

the people they had asked in.

This is what they used to tell young people to do,

young women;

older women would talk to them. (lit., grown-up women)

That's how it is now.

This is what she told me,

my husband's mother.

She probably noticed (something);

there was probably something wrong with the way I kept up the house. (lit., probably I did not work right at all, something, at home)

That must have been why

she repeatedly told me this story.

She would say to me, (lit., of me)

"Now that there are white men,

we try to live the right way,

ch'oo` tlei'l kwshei' tlax a shoo`wu yax.
He ch'a aa`n ku.aa` kunaykayaa`,"
yoo' haa` yaw`skaa`,
ka ch'oo` tle ax xan aa` tsu a too't aa`watee',
"Kunaykayaa`.
Yaa yee`dat aa`n too'x' yei` kutixx'u,
ch'a gunayei' kwaa'n yee`ysatee'ni,
lil hee x'awoo`l yaa'nax yaa' ugutjik,
ch'oo` tsu l yee`ysakoo'wu,
ch'oo` tle nei`lx naytee`.
Hee ku.oo`wu has agaa`xsatee'n.
Lil has du ee't yaa`n woo`haa'k,"
yoo' ayoo` ax ee`n yoo has x'ala.atk noo`jin,
yaa ax xan aa` du tlaa' ka du ee'sh.
Has du x'ayee` kanukch,
x'oo`n gaa`w sa shuxwalxee`x
has du x'ei't woo`s.aa`x.
Ch'a xat sh daa` yoo tuxattank.
Yei' ax too'wu yatee`, (phon., too'wu watee`)
ch'u yee's shaa`tk' xat satee`yi ayoo`, (phon., ch'u wee's)
jinkaa`t ka daa`x'oo`n ax kataa'gu,
ayoo` ax tlaa' ax nak woo`goo't.
Aya ax shatx has, has wudwashaa`,
hei tlei'l kwa ultsee`n has du kustee`yi.
U tle ch'a xat ayoo` sh xwatltin,
tlei'l xat shukungaa`jei`s'i aa` koo`sti.

but we probably don't even (live) halfway right.

But nevertheless, try," (i.e., you folks try)

she said to us,

including my husband as well, (lit., and she put my husband in also)

"Try.

Now that we live in towns, (lit., one lives)

if you see a stranger,

don't let him past your door,

until you are acquainted with him;

then receive him right in (to your house). (i.e., customarily)

They will see how you are living.

(And) don't let them go hungry,"

that is what they used to tell me, (lit., thus they used to talk to me)

my husband's mother and father.

I used to sit and listen to them, (lit., sit under their mouths)

I spent many hours

listening to them.

I thought about myself.

This is how I felt, (lit., thus my soul is)

while I was still a young woman,

(when) I was fourteen years old, (lit., fourteen (was) my age)

my mother departed from me.

Then my older sisters got married,

but their lives were not settled. (lit., were weak)

So I took care of myself, just me alone;

there was nobody to give me instruction.

Ayoo' ax too' yei' woo'tee'
yaa yoo' x'atank ax jee'x has atee'yi,
has xat shukoojei's' ayoo' yoo' xat too'watee'.
Ax tlaa' ax nak woo'naa'
ch'u at k'atsk'ux xat satee'yi.
Ch'a xat ayoo',
ch'u tle sh yaa' yan xwathan.
Ach ayoo',
ax ee'n yoo' has x'ala.at ganikw,
has du x'ayee' kanukch.
Ach yaa yakyee', de yee'dat,
aa'de kkwatee· yaa't'a.
De xat wutshan,
hei ch'oo' has saxaa'.axch ku.aa',
yaa yak'eyi yoo' x'atank,
yan has xat shukaa'wajaa'.
X'oo'n gaa'w sa shuxwalxee'x,
has du x'ayee' kanukch.
Ach yee x'ayxaka, yaa' yakyee',
gunalchee'sh.
Ax yaa' daa'k ixixch has du yoo' x'atangi.
Yaa' ax xan aa' du tlaa'ch yei' xat daa'yakaa' nuch,
"Yei kgwayaa't', a kaa' daa'k isahei'ji ax yoo' x'atangi.
Gunalchee'sh," yoo' xat daa'yakaa' nuch --
ax ee'sh a yat x'awoo'lyoo'wun --
"ax ee'k' yadi,"
yei' ayaa' ax ee'x x'ataa'n nujin, "ax ee'k' yadi,

But I had within me (lit., it was in me)
the words they used to give me;
I felt that they were instructing me.
My mother died on me (lit., away from me)
when I was still young. (or, a child)
I alone,
I stood up for myself.
That is why,
when they spoke to me,
I would sit and listen to them.
So today, right now,
I will tell (you) this. (lit., I will put it there)
I am old now,
but I still hear their voices,
the good words;
they gave me instruction.
I spent many hours
sitting and listening to them. (lit., I used to...)
So I say today,
thank you.
Their words come to my mind. (lit., appear before me)
My husband's mother used to say to me, (lit., of me)
"You will remember my words for a long time, (lit., it will be long that you remember...)
thank you," she would say to me --
my father had adopted her --
"my brother's child,
that is how she would speak to me, "my brother's child,

gunalchee'sh ax x'ayee't ee.aa'yi.
Aa'x awei', hee nak haa' kandayei'ni,
i yaa' daa'k gwaxixch
daa' sa i ee'n katoo'nee'gin."
Aa' ayaa' aa'de sh tugaa' xat ditee' ch'a xat.
Tlei'l has du x'ayee'dax wuxdahaa'n,
yan has x'awco'dataa'ni yee'gaa',
kanukch has du x'ayee'x'.
Ach yaa' yakyee',
daa' sa ax too' daa'k waxix,
yaa daxnax yatee'yi ax shaa' yatx'i,
yax has kagagei'yin,
tleeyei' has gaa'ganugu,
yei' tuwasaa'kw,
has du jee'x xatee' nujin
has du aa'li yoo' x'atangi.
Aa'x yei' sh daa' yaxakaa' nuch,
"Hee yatx'i tin' kanaynee'k,
daa' sa hee' jee'x xatee'yin,
hee aa'li yoo' x'atangi ayaa'.
Yei' haa' daa'yakaa' nuch,
dlei't kaa' xoo' yei haa' yatee' yee'dat.
Hei ch'u ku.a Lin'gitx haa' stee'
has du yax', yaa dlei't kaa'. (phon., du wax')
Ach yak'ei' yee'ysakoo'wu hee shagoo'n.
Líl a nak ayaydakee'xik,
yaa' gayti."

thank you for sitting and listening to me.
Then later on, when we have gone from you,
it will come to your mind, (i.e., customarily)
what we used to tell you."
So I myself am grateful to them.
I did not stand up while they were talking; (lit., from under their mouths)
until they were finished talking,
I sat and listened to them.
So today,
whatever came into my mind,
my two female children,
so that they would settle down,
so that they would sit still,
that is, (lit., thus we call it)
I used to give to them
their grandmother's words.
And I would say to them (lit., ...about myself)
"Tell your children
whatever I have given you,
these are your grandmother's words.
She would tell us,
that we are among white people now.
But we are still Tlingits
to the white people. (lit., in front of them)
So it is good for you to know your heritage.
Don't turn away from it,
carry it on."

Yei' xat daa'yakaa' nujin,
"I dachxanx' yei' kugwastee',
has du jee'x x'wan natee'
yaa i ee'n kaxanik at.
Has shukunajei's'."
Ayaa ach daa' kgwaa'tee'
yaa shaa'wat du daa't sh kalnee'k.
Lil oo'skaa', li.
K'anashgudei'x kunastee'ch yoo' oo'skaa'.
Sh x'adaa' yoo kudagutkw aa' jee'tskaa' nuch,
oo'tskaa'yi kaa'.
Aa'gaa' ayoo' as at yaa'n uhaa'ych
oo'skaa' t'ei'x'
sh x'adaa' yoo' kwdagutkw.
Ayaa lis'aa'gi aa' ku.aa', ku.oo',
tlei'l has du ee'x yaa'n uhaa'.
Yei' ayaa' yatee' yeedat,
yaa dlei't kaa' xoo' yei' haa' tee'yi,
a yis sh doo' at dultee'w,
a yaa school a too'nax yaa' agutch,
kaa' kustee'yi gagak'ei't,
ach sh doo' at dultee'w nuch.
Yei' ayaa' kusti haa' jee' yatee' yee'dat.
Ach haa' ee' dultee'w nuch,
dlei't kaa' too'nax,
l uldoo'k,

She would tell me,
"You will have grandchildren,
be sure to give them
what I have told you.
Give them instruction."
So there is a moral (lit., about her)
(to) the story about the woman.
Don't be lazy, don't!
A lazy person is always poor.
He is too lazy to make a living for himself,
the lazy man.
Then he always gets hungry
from being lazy
(to) make a living for himself.
But industrious people
don't get hungry.
That is how it is now,
that we are among white people:
we study, (lit., one studies for it)
we graduate from school, (lit., one...)
to have a better life,
that is why we study. (lit., one...)
That is the kind of life we have now.
So we are taught,
by white people,
cleanliness;

a yaa· at tookin ye,
ldakat yakyee` l uldoo`k dei·n daa`naxtoonei`
yoo· haa` daa` yatkaa` nuch.
Ach yaa yoo` x'atank,
yan xwatee·ych ya yee`dat.
Ax shaa· dachxanx',
has du ee`n yoo` x'axla.atk nuch,
yoo·, ka yoo· kee`stee`yi,
kei· ikgwak'ei·.
Yei· has daa`yaxaka ax dachxanx',
ch'oo` kunaa· dlei`t kaa· shoo`wux hee` stee`,
hei kwa ch'a tlakw haa` yaa· dulshat, Lin`git.
Ach ax twaa· sgoo·
yei· s daa`yaxaka yaa· ax dachxanx',
ax twaa· sgoo·
yaa haa shei`yi too·nax kiyee`ystee`yi
tl'ei`takw kaa·, a yax yinagi,
sh yaa· ayagaydanei·.
Lil hee` kaw`tshoo`guk.
Ax x'ashee`yix sitee` yaa yoo` x'atank,
ax dachxan.
Ya shaa· ax dachxanx',
tlei·l haa yoo` x'atangi atx has oo`sti.
Ach dlei`t kaa·nax,
ch'u waa· sa ax jee`gaa· yatee` a yax,
has du ee`n yax yakkwanee`gan nuch,
yaa haa kustee`yi.

where we live,
to clean it every day
we are told. (lit., one says thus of us)
So these words,
I set them down now.
My granddaughters,
I always speak to them,
if you live so and so,
you will do well. (lit., you will be good)
I tell my granddaughters,
"Even though you are part white,
we are still counted as Tlingits. (lit., it is held before us)
So I want
to say to my grandchildren,
I want
you that are born through our blood,
that you act as upright people; (lit., that you stand...)
respect yourselves.
Do not be a laughing-stock. (lit., let one not laugh at you)
These words are my song,
my grandchild.
My granddaughters
do not use our language.
So in English,
as much as I am able,
I will continue to explain to them,
our way of life.

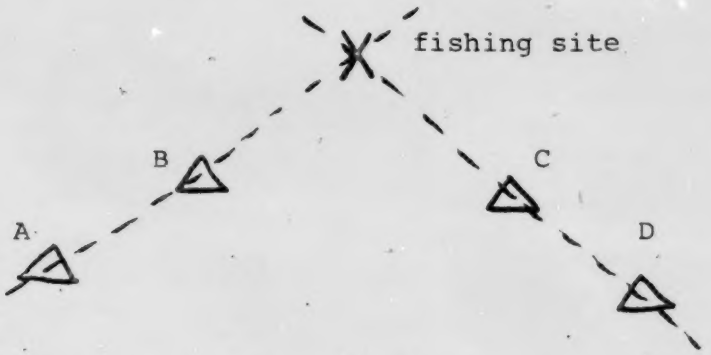
NOTES

1. sleeping platforms (taa'x'): "Only in smaller houses is the inside on a level with the ground. In larger buildings the center is dug down about one meter so that there is an earthen bank about two meters broad running the length of the house and closed off from the excavated area with boards or blankets and mats hanging from the beams. In this way a vestibule is created which one enters and from which one descends a few steps into the inner space.

"This also sets off separate sleeping quarters and storage rooms along the side of the bank walls. Then there is a second tier which is lined with planks as well and serves the same purpose." The Tlingit Indians, by Aurel Krause.

2. fort (noo`w): Such forts were typically constructed on small islands with rock faces, which were easily defensible. This word can also refer to the island itself. In this story, the only access to the fort was by the ravine mentioned in line 122. The enemy had to wait until low tide when the isthmus connecting the main island with the island where the fort was located was uncovered, and then run down from the woods, across the sand of the isthmus, and up the ravine to attack the fort.

3. landmarks (kwei`y): Tlingits used to, and still do, find the location of their fishing sites as shown in the drawing below, by noting two pairs of landmarks, such that the members of one pair (being distant from each other) are seen in line or nearly in line with each other from the point of view of the fishing site, and likewise for the other pair. Thus the fishing site is at the intersection of the two lines.



4. blocks: David W. Ellis in "The Ethnozoology of the Skidegate Haida" reports how these were made from mussels there: "Several dozen mussels were impaled on five sticks. These...were laid parallel to each other, and three more sticks ran through the mussels at right angles to the five main sticks....thus holding them together and making a 'platter'...."

4. moss (s'ix'gaa`): This word can also mean 'for dishes'. The origin of the word for moss is thus alluded to in this line with a play on words.